

THE  
STRONG  
HELPER,

Offering to beare every  
Mans Burthen.

OR,  
A TREATISE  
teaching in all Troubles  
how to cast our Burthen upon  
God : but chiefly delivering in-  
fallible Grounds of comfort  
for quieting of troubled  
Consciences.

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By JOHN HAIWARD.

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The third Edition, corrected and enlarged.

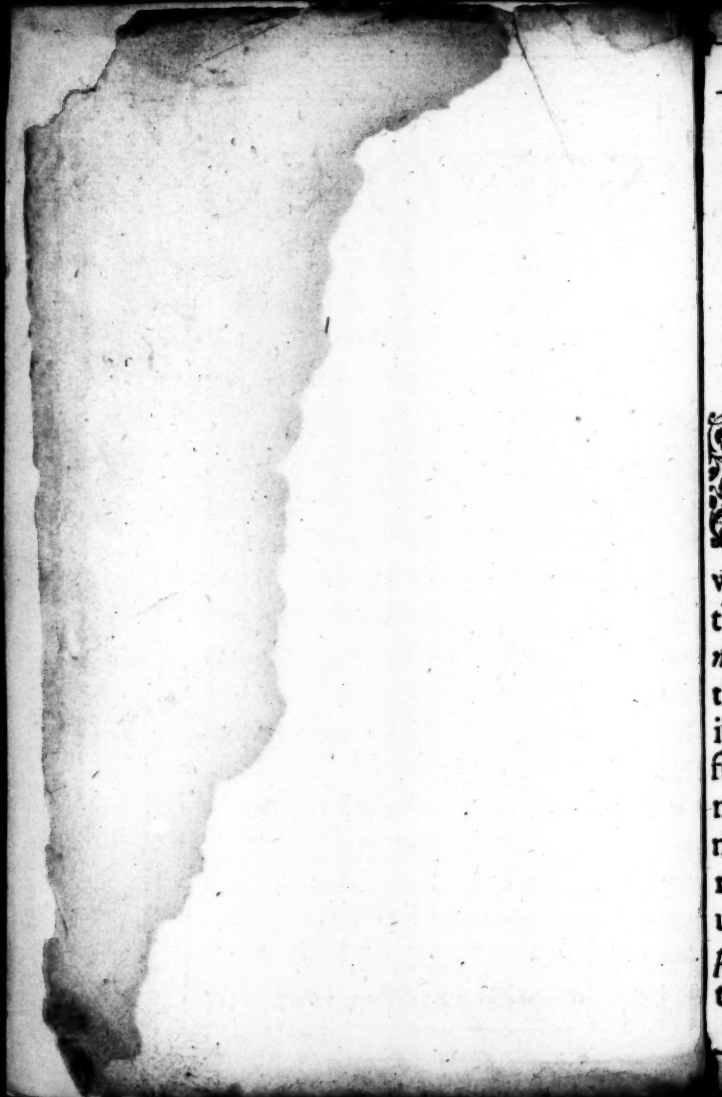
PSAL. 34. 22.

*Though I said in my haste, I am cast out of thy  
sight, yet thou heardst the voice of my  
prayer, when I cried unto thee.*

---

LONDON,  
Printed by R. Bishop. 1637.







To him that is weary  
and laden.

**S**alomon in the Proverbs affirmeth, that *he that is full despiseth a honey combe.* And one wiser than Salomon, telleth us in the Gospell, that *the whole have no need of the Physitian :* Idlely therefore should I offer my labor in this Treatise to them that are full, and live at ease, who bearing no Burthen, or in their strength not feeling what they beare, would reject my offer as a mock, and say unto me, *Brachia da lasso potius prendenda natanti,* offer your hand to him that is ready to sink in the  
¶ 2 flood,

flood, we have no need, wee sit safe upon the shore.

If these mens security be sound, I wish it may bee durable unto them: and as they have no desire unto, so I wish they may never stand in need of the counsell contained in this Book: this I wish them out of love, though (out of judgement) I know, if they belong to *Christ*, the time will come, when they must beare a crosse, and follow him.

But with hope of better acceptance, I offer my counsell here following unto thee, that feelest the Burthen that thou bearest, and gronest under the Burthen that thou feelest. *Salomon* in the forenamed place, telleth us, that *to the hungry soule every bitter thing is sweet*. And the Lord *Iesus* affirmeth the sick to stand in need of the *Physicians* help.

help. Thy Burthen maketh thee  
as a fainting labourer to long for  
releefe, and the crums of Gods  
mercy, easing thy overcharged  
soule, would bee acceptable to  
thee: and the pain of thy diseased  
spirit, more sick of thy temptation,  
than of a burning feaver, maketh  
thee desirous of the Physitians  
help, thou cryest in thy greefe,  
*Rebus succurrite lafis*, help my  
greeved estate, and the offer and  
assurance of help and health can-  
not but be joyfull unto thee.

If thy greefe and wearinesse  
be occasioned, by any troubles  
of this life, if it grow from any  
secular and worldly cause, I have  
reduced all such Burthens unto  
foure heads: because either it is  
some want in our worldly estate,  
which commonly is the burthen  
and trouble of the multitude:  
or if we be that way well stored,

*The Epistle*

it is some trouble domesticall  
and neere unto us, either in our  
selves, or in our house, habitation,  
or kindred : or if we have peace  
in our habitation, joy in our kin-  
dred, friends, and servants, with  
life and health as we desire, then  
there is some more removed per-  
son, or more removed accident,  
that is the cause of greefe, care,  
and feare unto us : or if abroad  
aswell as at home, and among  
strangers aswell as among friends  
and neighbours, we live without  
disturbance, yet we often finde  
difficulties in the duties of our  
Callings, or we meet with oppo-  
sitions, and are wronged with  
mistakings, and are evill rewar-  
ded for our well deserving. With-  
in the compasse of one of these  
four heads fall all such secular  
and wordly Burthens; and in the  
first place, I have given advice  
con-

*to the Reader.*

concerning these : perhaps not altogether such as some wise men well seen and traded in worldly causes, would give, but surely such as an honest man should give, and such as hee must observe, that looketh to obtain ease and help from God.

If thy trouble and greefe be of another kinde, if thy Burthen be spirituall, and the whole businesse lieth more directly between God and thee, and either as an honest man thou art greeved that thou canst not serve him as thou shouldest, or so humbled that thou art greevd that thou hast sinned against him as thou shouldest not, and fearest punishment for that sinne : these troubles I have reduced to two heads ; for either the lusts of our flesh fighting against our soules, do crosse us in the way of truth and righteousness,

ousnesse, so that we cannot doe the good we would, and the evill we would not, that wee do : and our desires being as the desires of the children of light, our deeds become as the deeds of the sons of darknesse. Or else, having in time of our security, given way unto our owne lusts, unto the worlds allurements, and to Satans temptations, our sinnes are called to remembrance, are set in order against us, with full manifestation of the wickednesse of them, and of all that wrath that they have kindled in heaven, and of all that punishment that they have deserved in hell, to the incredible terrour of our conscience. Under these two heads of the lusts of the flesh, and accusing thoughts, of the dominion of sinne, and the reward of sinne, fall all those spirituall Burdens, that

that are heavy to the honest minde, and to the humbled spirit. And of these I have given advice in the second place, that if it happen to be last learned, yet it may be longest remembered.

And because the Burthen of accusing thoughts is even as the gates of hell; for it is true that Saint Gregory saith, *Inter multiples humanæ animæ tribulationes, among the manifold tribulations of the soule of man, and the innumerable troubles of afflictions, nulla est major quàm conscientia delictorum, there is none greater than the conscience of our sinnes.* (He might have said, none like it, none equall unto it.) For in other troubles, which are in a sort without us, and strive to break in upon the heart, the troubled man (saith Gregory) *Ingressus in interiora mentis penetralia, entring in into the*  
A closer



closet of his heart, there calleth upon God where no man seeth; yea also hee shutteth the doore of his heart against these assaying troubles, and keepeth peace within: but *male conscientiae tribulationem perferens, in arcano cordis, Deum non invenit*; hee that endureth this tribulation of an evil conscience, of a wounded conscience still accusing, findeth not God in the secret of his heart, hath not that free, as a retiring place, where quietly he may confer with God; but the plague beginneth within his heart, and the fire is kindled in the mouth of the spring, where the living waters of comfort should flow.

Therefore in that argument I have laboured to bee more full, and not only in a direct path have led the afflicted sinner to see his sinne to be pardonable, and himselfe

selfe to bee allowed, yea commanded to crave forgiveness of it, and God also bound by promise to grant it: which hee will do, and (having promised) cannot deny to do, if wee seek it aright; and may do without any impeachment of his holy and severe justice, having received full satisfaction in the death and sacrifice of his Sonne. But because the old Serpent is subtle, and the poore sinner is weak, and that cunning craftmaster of all temptations and snares, doth sophistically frame many dangerous arguments, and putteth them into the minde and mouth of the affrighted and distempered sinner, making him over-witty to disclaime his part in God, and his inheritance in heaven; and over-confident in his feare, and over-resolute in his doubting, so to

A 2 drive

drive him (if it might bee, and which the Devill doth most desire) into finall despaire; therefore have I at large answered those arguments out of the word of God, and with the sword of the spirit I have cut asunder the cords of those snaring objections, which the enemy had bound more fast and close, than were the cords of *Gordius*; and I have endeavored to do this in a plain and familiar stile.

Others dedicate their works to honourable patrons, because they are worthy of honourable patronage: I have no such opinion of mine, I offer my labour, as a loving service, unto thee. They seek a defender, I seek a reader: not one to countenance or commend what is written, but one that might profit by that which I have written: and therefore I present

*to the Reader.*

present it to thee that art weary  
& laden, together with my hearty  
prayer unto God for thee, that it  
may bee (by Gods blessing) a  
meanes of thy refreshing; inreat-  
ing thee to read it thorow, and  
again to read all that part that  
concerneth the last Burden  
which is the Burthen of ac-  
cusing thoughts, to thee most  
heavy. Learn thou to depend  
upon God, to feare him, and to  
abstain from sinne, and he will  
be unto thee a Father of mercy,  
and a God of comfort. Vnto  
whose mercy in Iesus Christ I  
commend thee, taking my leave  
this 21 of Ianuary. *From my boase  
in Wooll-church in London.*

*Thine in the Lord,*

JOHN HAIYVARD.

in school children London.  
 this is of course from my love  
 come and back taking my leave  
 while money is still Christ  
 and a God of comfort. And  
 by this face a Father of mercy  
 and in from him and he will  
 open God to himself and to  
 heaven. I am then to depend  
 and of thought, to face more  
 with the burden of the  
 eyes at the last. But  
 of God will give power  
 and more words below  
 and in the first of his  
 may be by God blessing  
 prayer and God's love  
 to labor together with me  
 patient is to labor in the way

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3. A



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own

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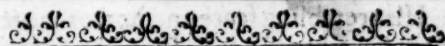
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THE



# THE STRONG HELPER.

PSAL. 50. 22.

Cast thy Burthen upon the  
Lord, and he shall nourish thee :  
he will not suffer the righteous  
to fall for ever.

## CHAP. I.

*The Context : The division of the Text ,  
into three parts. 1 The person in-  
structing. 2 The person instructed.  
3 The instruction it self.*

**T**HE violence of *saul* and  
envy of his Courtiers, had  
bred unto *David* trouble  
and danger. This trouble  
and danger had affrighted  
his minde, so that trembling feare and  
horror oppressed his heart, as appeareth  
in the first eight verses of this Psalm.

The con-  
text.

B

His



His trembling feare and horror made him flie unto God, before whom hee complaineth of the most perfidious falshood of his enemies; and at the hands of God he craveth (in justice) their death and destruction. This appeareth in the next seaven verses of the Psalme.

By this time his minde is somewhat calmed, having vented his griefe into the bosome of God, and therefore from the beginning of the sixteenth verse he speaketh in another temper, partly professing his own comfort, and faith (whereto even the falshood of his enemies, detestable before God, gave some strength) and partly instructing others how, in like assault of trouble, they may grow unto like comfort.

What is in  
the Text.

Hee professeth his own recovered comfort in all these verses, beginning with the sixteenth, to the end of the Psalme (my Text excepted) and he instructeth others in my Text.

Those whom he instructeth are such as himselfe lately was, namely, men overcharged with some heavy Burthen.

The instruction that he giveth them is the same that he followed himselfe when he was burdened, namely, by faith and

and prayer to turne the Burthen upon the shoulders of God; in these words, *Cast thy Burthen upon the Lord.*

The successe that he promisetht them (observing his instruction) is the same that he found himselfe, namely, reliefe, helpe, and deliverance from God, in these words, *and he shall nourish thee: he will not suffer the righteous to fall for ever.*

Some profitable observations may be drawn from the persons, instructing and instructed: and some from the instruction it selfe. These things shall be handled in order.

CHAP. II.

*Observation from the person instructing, viz. He that hath found favour with God, must instruct others how to find it.*

**H**e person instructing declareth true charity, seeking to further others in obtayning mercy, as he (before) had been furthered himselfe, according to a good rule of our blessed Saviour, given in word to Peter, but recorded in writing for all. *When thou art converted,*  
B 2 *strengthen*

Luk 22 32.

*strengthen thy brethren.* That is, when thou hast found favour with God, teach others the way how so to seeke, that they also may finde the same: and in all things impart unto others the good that hath been imparted to thee.

He that escapeth a danger in the way, will he not give warning to his neighbour that is to travell the same way? and he that hath recovered health by any good meanes, will he not in his neighbours sicknesse, acquaint him with the meanes for his recovery? certainly an honest man will.

This rule should be kept in all things, but especially in the best things: when thou hast learned the truth, seeke to recover thy brother out of error: when thou hast obtained grace to amend thy wayes, seek to recover thy brother out of the bands of sin: and when thou hast won true comfort of heart, unto thy selfe, help to settle the peace of thy brothers conscience.

*Andrew* having found *Iesus*, brought his brother *Simon* to him. *Philip* having found him, brought *Nathaniel* to him. And the woman of *Sichar* having found the *Messias*, called her neigh-

neighbours, saying, *Come see a man that hath told me all things that ever I did: is not he the Christ?* When thou hast found God, yea rather hast been found of God in any mercy shewed unto thee, teach thy brother how to go forth to seek the Lord, that he also may finde him, and be found of him.

Iob. 4. 19.

For no man receiveth any blessing of God for his sole private use, but that he shold communicate the same to others. It is a good saying of *Chrysostome*; *It belongeth to him that receiveth, to communicate his good to others*: and he proveth it by the members of the body, that communicate their faculties to the whole body, and turne private possession into publick use: and by the professors of Arts and Sciences that communicate their skill and work unto others. And he doubteth not to affirme that who-soever refuseth to communicate the skill and blessing whatsoever, that hee possesseth, to the benefit of others, hurteth, yea destroyeth both himselfe and others. Study therefore to make common the mercy shewed to thee. This doth *David* having found comfort by turning his griefe upon God, he teach-

How. 10. in  
I. Corin.  
in morali.

eth others to do the like. Thus much of the person instructing.

### CHAP. III.

*Observation from the person instructed, viz. Hee that is overcharged with the heavy Burthen of griefe, must cast his Burthen upon the Lord, if he will have Comfort.*

**T**HE person instructed is deciphered by his condition, intimated in the name of Burthen, when he saith, *Cast thy Burthen*: namely the man that in his soule is overcharged with griefes, and cares, and feares, as with a heavy Burthen: such as the Lord speaketh unto in the Gospell, saying, *Come unto mee all yee that are weary and laden, and I will refresh you.* If a Burden be heavy it ladeth, if it lie long upon us, it wearieth: to men so laden and wearied, the Lord Iesus offereth comfort. And unto the same men, to prevent overlading and wearinesse, as also to procure their ease that are overladen and wearied, David giveth this instruction. *Cast thy Burthen upon the Lord, and he shall nourish thee, &c.*

Mat. 11.28

Of men so burthened here are wee taught, to have compassion, and to labor by counsell and all good means to procure their comfort and ease. Thereto pertaines that percept of God, *Comfort yee, comfort yee my people, will your God say: Speake comfortably to Ierusalem,* (in the Hebrew it is *speake to the heart of Ierusalem*: Which phrase S. Ierome thus interpreteth. *He that speaketh to him that mourneth, and is unto him a pleasing comforter, he speaketh to his heart,*) and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lords hand double for all her finnes. So that when God hath humbled his people by any crosse, that for the correction of their sins he laid upon them, his compassion persently moveth, and he pittieeth them, as if they had borne twice more than they deserved: and thenceforth hee commandeth all men that regard his voyce, to comfort them with all good words, and to assure them of his favour. Yea to speake unto their heart, that is, all such words as may minister comfort to their hearts.

The Apostle Paul giveth a like charge unto us, saying, *Comfort the feeble min-*

*Esay 40.1.*

*Ieron. in  
Esay 40.*

*1 Thes. 3.*

Heb. 13. 3.

*ded.* And most excellently in the Epistle to the Hebrews, *Remember them that are in bands, as if yee were bound with them: and them that are in affliction, as if ye also were afflicted in the body.* Wee should esteeme the afflictions of others as our own afflictions, and take upon us in compassion that which they sustaine in passion. And both in our inward affection, and outward diligence wee should study and worke their reliefe, as we should study and work our own.

For we are all of the same kinde, condition, and quality: and nothing is befallen them, that may not quickly fall upon us: also we are, & should acknowledge our selves to be members of the same body, whose property (if they be neither dead, nor divided from the body) is to feele the affliction of their fellow members, and diligently to seeke their reliefe. But especially finding God to be rich in mercy to us, & even a father of consolation, we should be mercifull as our heavenly father is mercifull, and should study to comfort them whom the God of all consolation loveth.

It is the precious use that God doth give us of good mens company in this  
life

life, and it is the thing wherein good men do prove themselves to be such, when they with the balme of comfortable words heale the wounds of our grieved soules. It is the saying of S *Augustin*: *Good men even in this life afford us no small comforts: for if poverty pinch us, if sorrow make us sad, if paine in our body afflict us, if banishment or any calamity vex us, if good men be present, which know how to rejoyce with them that rejoyce, and to weep with them that weep, and in conference to speak healthfull things unto us, those sharp things are made marvellously gentle, those heavy things are made easie, and those adversities are borne and overcome.* For in a good man that hath bowels of compassion, it is most true, that one saith, *egrotanti animo medicus est oratio*, his words will heale a grieved minde. Thus much of the person instructed.

*Aug. epist.  
121, cap. 1.*



## CHAP. IV.

*The Instruction is divided into a Precept, and a Promise. In the precept is considered, what this Burthen is, and the severall sorts of Burthens; Temporall, Spirituall.*

Instruction

**N**OW wee come to the instruction. *Cast thy Burthen upon the Lord, and he shall nourish thee : hee will not suffer the righteous to fall for ever.*

Parts of  
the text a  
precept,  
and a  
promise.

This instruction consisteth of two parts, the first is a Precept of advice, the second is a Promise of recompence. The Precept is in these words, *Cast thy Burden upon the Lord*: The Promise is in the rest, *and he shall nourish thee : he will not suffer the righteous to fall for ever.* This Promise giveth assurance of mercy from God according to our want and desire : and the Precept directeth us a sure course to seeke and speed of that wanted and desired help.

The pre-  
cept.

In the precept, *Cast thy Burden upon the Lord*: for the better understanding thereof, it will be good to consider, first what this Burden is, secondly what it is to cast this Burthen upon God. These things

un-

understood, the Precept is understood.

The name of a Burden is familiar: many poore men live by bearing Burdens, and know well the meaning of that name, when they feele the waight upon their shoulders. But here it is used in a borrowed sense, for any thing that is heavy to the mind, breeding feare, care, and grieve: of which Burthens there is great plenty in the world: & every man high and low, at one time or other, is faine to play the porter, and beare some of these Burdens, some more heavy and some more easie, but every man some.

For order sake we may endeavor to bring these Burdens unto certain heads, under which if not all (for this fruitfull world breedeth new Burthens daily) yet the most may be comprehended.

And because in some of these Burdens we have immediatly & at the next hand to do with worldly matters, and with men, in things belonging to this life: in others we have immediatly and at the next hand to do with spirituall matters, and God himselfe, in things belonging to our soules, and the life to come, therefore I will divide them into *Temporall* and *Spirituall* Burthens.

What the  
word *Bur-*  
*den* means

Burthens  
temporall  
and spiri-  
tuall.

The

Temporall  
Burthens,

First, world  
ly cares.

The *Temporall Burthens* shal againe be reduced to foure rankes, whereof the first shal be the Burden of *worldly cares*, when a mans charge is great and his maintenance small, and he taketh care how to pay his debt, how to get meat and cloathes, and other necessities for him & his; which Burden is made heavy upon us, sometime by the immediate hand of God, sending times of dearth, and losses by fire and water, and other wayes: sometimes by other men, as by oppressors, deceivers, theeves, bad debtors, false servants, and riotous, children: sometime it is increased by our own fault, through idlenesse, through play, through foolish bargains, through daintinesse of fare, costly apparell, and other courses of riot. And this Burden may be called the Burden of the multitude.

Secondly,  
Domesti-  
call trou-  
bles.

The second rank shall be of *domesticall troubles*, either in thy selfe, thy family, thy kindred, or thy habitation. For where there is wealth at will, and that way no cause of care, yet *Iob* may languish being full of diseases, *David* may have a scornfull *Michol* to his wife, *Abigail* may have a churlish *Nabal* to her husband, *Rahel* may mourne for her children

children because they are not, the son may bee riotous and disobedient, the daughter may be dishonest, & between *Amnon, Absolon, and Thamar*, the father of the family may have grieve enough: servants may be unfaithfull, and perhaps maintaine factions, thy kindred may be unkinde, or fall into some calamity, and thy next neighbour may bee thy neere, & great enemy, or thy house may be visited with sicknesse, so that thy trouble shal breed even in the nest of thy rest, in thine house, at thy table, in thy bed, and in thy bones, and there, and from thence shall thy vexation grow, where, and from whence thou didst promise thy selfe comfort.

A third rank of these Burdens shall be *troubles more remote*, growing from enemies and occasions further of. For many men have peace at home, joy in their obedient and loving wives, comfort in their dutiful and sober children, content in their trusty and faithfull servants, and sweet fellowship with their kinde neighbours, so that their home & habitation is their happy paradise: and yet their estate may be undermined, by oppressors and deceivers, their names may

Thirdly,  
More re-  
mote  
troubles.

Fourthly,  
Difficul-  
ties of our  
calling.

may be disgraced by lyers and slanderers, and their lives brought into danger, by blood thirsty and malicious enemies: and they touched with the calamities of their brethren abroad.

A fourth rank of these Burdens shall be the *difficulties following the duties of our callings*. For though it be our honour & our crown to performe the duties of our callings, yet they grow diversly to be Burthens unto us: sometime when more is required at our hands than we are able to performe either by the fault of other men, when wee are called unto publick services, before we be ripe and fit for them: or by our own great fault, when we, either covetously or ambitiously, intrude into callings, that we are insufficient for, seeking the reward and honour of the place, without regard of the service to be done in it. Sometime we are sufficient, and also painfull, and yet either God denieth successe, to exercise us thereby, or men oppose against us, as *Elimas* did against the preaching of *Paul*. Sometime men are sufficient, diligent, and effect the service laudably, but envious men misinterpret and misreport their doing, as the

the Pharisies did the workes of our Lord Iesus Christ, and in stead of praise they are rebuked and reprov'd, and in stead of deserved and expected reward, they are in danger of punishment. In all these cases *the duties of our callings*, in themselves honorable, yet become heavy Burthens unto us. Under these foure heads I suppose all Temporal & worldly Burthens may be comprehended.

There are other Burthens, wherein we have to do immediatly with God, in things that belong to piety, to peace of conscience, & to the life to come. Those may be reduced to two heads. The first head and rank of these Burdens, are our *sinfull lusts*, our inbred corruptions, and infirmities, and the law of sinne in our members rebelling against the law of our mind, whereby it commeth to passe, that even the best regenerate man, that feareth God, & loveth righteousness, that hath both his understanding enlightned and his will sanctified, so that he wanteth neither knowledge, zeale, nor humility, yet can neither do the good, that gladly he would, nor leave undone the evill that his soule abhorreth. This is no small Burthen to the man

Spirituall  
Burthens,

First, Sin-  
full lusts.

Rom. 7. 24.

2 Cor. 12. 7.

Secondly,  
Accusing  
thoughts.

Job. 20. 11.

man that would please God, and do his duty, that he becomes his own troubler against his own will, and crosseth himselfe by corruption, in that wherein he taketh pleasure by sanctification. This made *Paul* the Apostle to cry out in these words, *O wretched man that I am who shal deliver me frō this body of death?* It was death to him that such corruption was so prevalent in his frayle body. And in another place he calleth the same law of sin, *a prick in the flesh, the messenger of Satan to buffet him*; because it was ever serviceable to Satan, and armed his hand against the holy servant of God, so that whensoever the Apostle did set his heart to do well, the Divell did beat him with the weapons of his own corruption. This is no small Burthen to an honest minded man.

The second rank of these Spirituall Burthens are *accusing thoughts*, checkes and terrors of conscience, the worne in thy bosome gnawing thine heart. This Burthen often followeth the former, as *Zophar* speaketh, *When wickednesse was sweet in his mouth, he hid it under his tongue, and favoured it, and would not forsake it, but kept it close in his mouth:*

then

then his meat in his bowels was turned,  
 the gall of Aspes was in the midst of him.  
 That is, at first, sin in the committing of  
 it is sweet, as ratsbane and poyson often  
 is, it goeth down merrily, and is meat  
 and drink to the sinner, and he cannot  
 be wonne from it, because it is his de-  
 light: but at last the time commeth ac-  
 cording to the saying of God in the  
 Psalme, *I will reprove thee, and set them*  
*(that is thy sins) in order before thee.* Ac-  
 cording to this saying, God mustereth  
 his sins together, and presenteth a view  
 of them before the soule of the sinner:  
 where the Divell as a great officer in  
 that campe, setteth them forth in their  
 colours, that all the contempt of God &  
 of his commandements; all their un-  
 thankfulnessse, & forgetfulnessse of their  
 duty, all the violence, filthinesse, fury  
 and disorder that accompanied their  
 sins, appeareth fresh to the sinners un-  
 derstanding: and what wrath in heaven,  
 what shame on earth, and fire in hell, he  
 hath made himselfe worthy of, and  
 must now look for. And this turneth  
 the meat in his stomack into gall, this is  
 more deadly than the poyson of Aspes  
 can be: then feare increaseth and hope  
 C                      decreaseth

Psal. 50 21



decreaseth : then the wicked are confounded , and could wish hills & mountaines to fall upon them to cover them from the face of God : and thinking to flie deserved destruction, they oft times cast themselves into eternall destruction, and with *Saul, Achitophel* and *Indas*, kill themselves.

*Psal. 38. 3.*

Yea the best servants of God, when it pleaseth him to lay this Burthen in any tollerable measure upon them, are exceedingly affrighted for a time. *Dauids* words being pressed with this Burthen, shew the heavy load of it. *There is nothing sound in my flesh, because of thine anger, neither is there rest in my bones because of my sinne. For mine iniquities are gone over my head, and as a waighty Burthen they are too heavy for me.* His affliction was great , when the griefe of his minde changed the health of his body , and left no soundnesse either in flesh or bones. And so was it with the Prophet, and the only cause of this so great disease was, the remembrance of his sins , and the feare of Gods anger by those sins deserved. Another time laden with this Burthen, as he was before, he complained of his load as he had done before,

fore, saying, *Innumerable troubles have compassed me: my sins have taken such hold upon me, that I am not able to look up: yea they are more in number than the haire of my head; therefore my heart hath failed me.* Needs must the assault of innumerable troubles follow the remembrance of innumerable sins: and these troubles, where they lay hold, do depresse the heart, that the overcharged wight cannot look up to the mercy seat of God. Yea where faith wageth battell against feare, & keepeth the field wel strengthened with many promises, and in the end prevaieth, restoring peace to the conscience, yet there for a time (untill the houre and power of darknesse passe over) terrors are great, when the charge of sinne lieth upon the soule.

See it in him that had the greatest assurance of all the sonnes of men: when the glorious Sonne of God, our blessed Saviour Iesus Christ, for our redemption was to take up, and beare the Burthen of our sins, it did put him to unspeakable paine, and was upon his mighty shoulders a mighty Burthen. Hence came that tripled prayer; *O my father if it be possible let this cup passe from me, never-*

Psal. 40. 12

Mat. 26. 39

*thelesse not as I will, but as thou wilt.*

Luk. 22. 44.

Thence came that agony that S. Luke speaketh of, that being in an open garden, and kneeling on the bare ground, bout the middest of night, in a cold season of the yeere, he fell into a great sweat, *and his sweat was like drops of blood, tricking downe to the ground.*

Mat. 27. 46

Thence came that cry upon the Crosse, which was not the singing of a Psalme, but the true ditty of sorrow, and of a depressed soule, speaking as was before prophesied of him, *My God, my God, why hast thou forsaken me?* All these grew from the Burthen of our sins laid upon him, that he bearing our sins in his body upon the Tree, we might be delivered from sin, to live in righteousness. The Burthen therefore of sin, when accusing thoughts once presse and charge the conscience, ciring us to appeare and answer before God for our offences, is a most heavy Burthen; the Burthen of the humble, and broken hearted man; these are the two ranks of Spirituall Burthens.

Now under these six ranks, foure of Temporall Barthens, two of Spirituall; I suppose all those Burthens may be compre-

comprehended, which lie heavy upon us in this world, & cause feare, care, and griefe unto us; first *cares of the world*: secondly, *domesticall troubles*: thirdly, *troubles more remote*: fourthly, the *difficulties* that follow the duties of our *callings*: fifthly, the *sinfull lusts* of our flesh fighting against our soules: lastly, *accusing thoughts*, breeding terrors of conscience.

## CHAP. V.

*What it is to cast our Burthen upon God in generall, without relation to any Burthen in particular.*

**Y**OU have heard what the *Burthen* is: now let us consider what it is to *cast this Burthen upon the Lord*. And hereof I will speak first generally, without relation to any particular sort of these Burthens: and then particularly, with relation to the particular sorts of Burthens before named: and in such order as they were named, but first generally.

What it is to *cast our Burthen upon the Lord*, we may see by the words of *S. Peter*, repeating this precept of our

1 Pet. 5. 7.

Prophet, and adding a reason in his words, and these are his words, *Cast all your care on him*, (that is, on God) *for he careth for you*: that is, when afflictions lie heavy upon you, and carefull thoughts, how to bee freed from those afflictions, trouble your hearts, quiet those thoughts in your selves, because your wisdom is defective, and your power is weake, and you are unable to bring enterprises to passe: and doing that, which in such cases God commandeth and alloweth to be done, commend your businessse and the successe of it to God by faithfull prayer: his wisdom is infinite, his power is omnipotent, and by him enterprises are brought to passe. This is *Peters* advice, using our Prophets words, and only changing the name of Burthen, into the name of care, because our Burthens do breed our care: and this reason he addeth in his own words, *for he careth for you*: that is, he taketh upon him, and will dispose and effect all things for your ease and safety.

This exposition of *casting our Burthen upon the Lord*, is further warranted by the counsell of Saint *Paul*, saying thus; *Be nothing carefull, but in all things let your*

Phil. 4. 6.

*your requests be showed to God in prayer and supplication, with giving of thanks:* that is, whereas others wraſtling with the Burthen of their buſineſſe, take much care how to accompliſh what they deſire, & gaze upon their ſtrength, their wealth, their wit, and friends, to ſee what help theſe can afford: do not you in ſuch ſort trouble and turmoile your ſelves; but modeſtly conſidering and uſing ſuch meanes as you have, and giving thanks unto God, whether your meanes be great or ſmall, intreat him in your faithfull prayer to proſecute the buſineſſe for you, not betraying your own buſineſſe by ſloth and negligence, yet truſting only to God, and depending only upon his bleſſing for ſucceſſe, faile not continually to ſollicite him with your prayers.

*David* that is the ſpeaker here, doth in another place by another ſpeech of his, excellently interpret this, ſaying; *Truſt thou in the Lord, and do good, dwell in the Land, and thou ſhalt be fed assuredly: delight thy ſelfe in the Lord, and he will give thee thy hearts deſire: commit thy way unto the Lord, and truſt in him, and he ſhall bring it to paſſe: and he*

Pſal. 37 3.

*shall bring forth thy righteousness as the light, and thy judgement as the noone day: wait patiently on the Lord, and hope in him.*

Here he giveth many precepts, and every precept hath his annexed promise. The precepts do follow one another in a most kindly order: and together do teach us what it is to cast our Burthen upon the Lord.

*Verse 3.*

First, he commandeth us to *trust in the Lord*, that is, to call to remembrance the covenant that God made with us, and the many promises that hee hath given us: and seeing he is faithfull and true in all his promises, to trust to that Covenant, and to ground our faith upon those promises.

*Verse 4.*

Secondly, he commandeth us to *delight our selves in the Lord*, that is, to cheere up our hearts in God, and to rejoyce in him, seeing we have a God both wise, mighty, mercifull, and faithfull, tied unto us, by so large promises, more worth than all friends, favourers, and helpers in the world. And this rejoycing kindly followeth trust in God.

*Verse 5.*

Thirdly, he commandeth us to *commit our wayes to the Lord*: that is, after our

our trust is settled in the Covenant and promises, and our joy conceived in having God so tied unto us, then to fall to prayer, and to intreat God that he will take our cause into his hands, that he will be pleased to prosecute the businessse for us : and seeing hee is the governor and disposer of all the world, and of all causes in the world, that hee will vouchsafe among all other causes, to have care of ours.

Lastly, he commandeth us to *wait patiently upon God, and hope in him* : that is, when trust hath begotten rejoycing, and trust and rejoycing have together shewed our desires unto God in prayer, then to expect in quietnesse of our minde such issue as he shall be pleased to give, not failing to hope for all goodnesse at his hands.

Verse 7.

Among which degrees of our demeanour to God-ward, for the referring of our causes to him, he forgetteth not to insert this advice, that we *do good and dwell in the land* ; that is, that continuing in our place and standing, wee take no indirect courses, that may offend God, and pull a curse upon us in stead of a blessing : but that wee do the offices

Verse 3.



offices of our callings, behaving our selves in all things as becommeth wise and honest men, as in the sight of God, that we may in all good conscience expect his blessing. Thus doth he teach us to cast our Burthens upon God.

Verse 3.

Verse 4.

Verse 5.

These rules being observed, then he promiseth in all things ease of our Burthens. First, hee promiseth sufficient maintenance, saying; *Thou shalt be fed assuredly.* Secondly, he promiseth content of heart, saying; *He will give thee thy hearts desire.* Thirdly, he promiseth convenient dispatch of all thy businesse, saying; *And hee shall bring it to passe.* Fourthly, he promiseth justification of all thy well doings against misconstruction and slander, saying; *He shall bring forth thy righteousness as the light, and thy judgement as the noone day:* which all men clearely discern. These promises pertain to the second part of my Text, and they greatly commend the soundnesse of those rules of advice, whereto they are annexed.

And the rules of advice do interpret the *casting of our Burthen upon God.* That my Text speaketh of: & they shew us, that this is truly to *cast our Burthen upon*

*upon God*, namely, in our trouble to remember the Covenant of God, and the promises of help, which as he gave in mercy, so hee will fulfill in truth: and to trust vnto that Covenant, and unto those promises: that is, unto that God that made that Covenant, and gave those promises: and thereupon to take heart unto us, and to cheere our selves in God, which he calleth delighting in God, rejoycing that we have so wise, so mighty, so mercifull, and so faithfull a God, so strongly tied unto us, by so faithfull promises: and then in this gladnesse of our harts to commend our businesse unto God by prayer, and to make him our advocate, our Attorny, our solliciter, our factor, our agent, putting over our cause wholly to him, reserving nothing to our selves, but to put him in remembrance from time to time by our prayer, and carefully shunning all unlawfull shifts, that flesh and blood may perswade unto, doing that only that he by his word doth command us. And having thus left the cause in the hands of God, to wait patiently and quietly for such successe, as God shal be pleased to give, thinking that alwayes best,

best which he shall be pleased to do. This by *Dauids* own interpretation is that *casting of our Burthen upon the Lord*, which in the words of our Text he adviseth unto.

Examples  
of this casting  
of our  
Burthen.

Gen 22.7.

For illustration of the doctrine, rising out of these places of Scripture; Let me alledge an example or two, wherein you shall see the true practice of these holy rules. While *Abraham*, having left his Servants, went with his Sonne *Isaac*, to the place where he was commanded to offer him up for a burnt offering unto God, *Isaac spake unto Abraham his Father and said, My Father, and he answered, Heere am I my Sonne: And he said, Behold the fire and the wood, but where is the Lambe for the burnt offering? then Abraham answered, My Son, God will provide him a Lambe for a burnt offering.* Here is a notable example of casting our Burthen upon God. *Abraham* was a true beleever, and in a case of no small trouble and burthen to his soule, he faithfully intended to do, as God had commanded him: and for the successe of all the businesse, he laid all upon God, and left it to the disposition of his good pleasure, saying, *God will provide*; so must

must we do: and this is to *cast our Burthen upon the Lord.*

When *Jacob*, to shun the fury of his brother *Esau*, from whom he had won his Father *Isaacs* blessing, & also to the end that he might marry in his kindred, and not with a daughter of *Canaan*, as *Esau* had done, was sent by his Father *Isaac* in poore estate, with his staffe in his hand toward his Uncle *Laban*, by the way he *vowed a vow, saying, if God will be with me and will keep me in this journey which I go, and will give me bread to eat, and clothes to put on, so that I come again unto my Fathers house in safety, then the Lord shall be my God, &c.* And upon this vow and prayer made, *Jacob* went forward. Here was a right casting of his Burthen upon God, while desiring moderately things necessary for him, for his food, for his clothing, for his safety, and for his returne, he seeketh them by no wrong courses, nor afflicteth his soule with care for them, but meekly by prayer beggeth them at the hands of God.

When *David* fled from *Ierusalem*, because of the rebellion of his Son *Absalom*, and it was told him that *Achitophel* that

Gen. 28.20

2. Sam. 15.

31.

2. Sam. 16.

31.

that great politician was joyned with *Absolom*, being then in great heaviness, as having a great Burthen fallen upon him, going up the Mount of Olives, with his head covered, his feet bare, and weeping as he went, he prayed unto God and said, *O Lord, I pray thee turne the counsel of Achitophel into foolishnes.* And afterward, when in his way *Shemei* had railed upon him, and *Abishai* in his heroical indignation would have taken off the railers head, *David* said to *Abishai* and to all his servants : *behold my Son, which came out of mine own bowels, seeketh my life : then how much more now may this sonne of Iemini ? suffer him to curse, for the Lord hath bidden him. It may be that the Lord will looke on mine affliction, and do me good for his cursing this day.* Here doth *David* turne his Burthen upon the shoulders of God, while he referreth all to his pleasure, and maketh request unto him for help, using in the meane time much patience.

The places of Scripture before alledged, and these examples added for illustration, do teach us in generall manner for all Burthens whatsoever, that this is to put the off from our own shoulders, and

and to lay them upon the shoulders of God our Strong Helper, namely, if in our troubles we remember God, think upon his covenant and promises, his truth and faithfulness, his wisdom, mercy, and power: and thereupon pray unto him for his helpe, referring our business wholly to his pleasure, patiently expecting, and thankfully accepting what issue he shall be pleased to send. Thus much for this point, what it is to cast our Burthen upon the Lord, considered generally without reference unto any particular branch of our Burthens.

CHAP. VI.

*A Caveat of two kinds of particular Burthens, not to be cast upon God, 1 Formality without piety, 2 Open impiety.*

**N**OW we are more particularly to consider of this point of casting our Burthen upon the Lord, with particular reference unto those ranks of our Burthens remembered before.

But before I begin with them, seeing we must speak of particulars, I will by  
way

Two Burthens not to be cast upon God.

First is a formality without piety.

Esay 1. 13.

way of caveat tell you of certaine particular Burthens, that men do cast upon God against his liking: and they are not so much Burthens lying heavy upon themselves, whereof they seeke to be eased by the strength and mercy of God as they are Burthens which with pleasure they binde, and cast upon God to vex him withall. Such Burthens we are not here warranted to cast upon God.

These Burthens are of two kinds, by two kinds of men prepared. The first kind of these Burthens is the *ceremonious worship of God*, not accompanied with true reverence in our hearts, nor with the conformable practise of godlinesse in our lives. This Burthen God doth complaine of by the Prophet Esay, saying, *Bring no more oblations in vaine, incense is an abomination unto me, I cannot suffer your new Moones, nor Sabbathes, nor solemne dayes (it is iniquity) nor solemne assemblies. My soule hateth your new Moones, and your appointed feasts, they are a Burthen unto me, I am weary to beare them. And when you shall stretch out your hands, I wil hide mine eyes from you. They were formall in the outward service of God: therein they did well;*

but because they wanted the reverend feare of God, and their hands were defiled with the blood of their oppressions and cruelties therfore their dutifull formality was abhorred of him that loveth truth in the inward affections : though the ceremonies of that formality had been appointed by himselfe.

This Burthen is the pleasure of hypocrites, and by them prepared to weary the Lord withall, by such as feare men more than they feare God : and love the prayse of men more than the prayse of God : and draw neare unto God with their mouthes, and honour him with their lips, but they remove their hearts far from him, and are like unto painted Sepulchers, shining without, and stinking within, so they appeare unto men to be holy, but within they are full of hypocrisie, and in secret commit all iniquity. This inward and hidden wickednesse is it that disgraceth their (otherwise laudable) outward and open obedience.

The second kinde of these Burthens is *an open wicked life*, when men cast off both the feare of God, & also modesty, so that they neither make conscience

The second is an open wicked life.



Amos 2.13.

of their doings in regard of God, neither make dainty of doing open evill for feare of the opinion of men. Of this Burthen the Lord complaineth by the Prophet *Amos*, saying : *Behold I am pressed under you, as a Cart is pressed that is full of sheaves.* If a Cart be overladen, it lyeth heavy under the Axeltree, that maketh a whining and groning noyse, and sometime breaketh, laying both Cart and load in the dust. So presse they God with the load of their sinnes, untill hee grone under them, and complaine by his Prophets, and at last overthroweth them, casting both them and their sins by his just judgement into hell.

This Burthen is prepared by bold and contemning sinners : by men that rise early to follow drunkenesse, and are strong to drinke strong drinke : by men that commit adultery, and assemble themselves by companies in harlots houses, and rise in the morning like fed horses, every man neighing after his neighbours wife : by men that lay wait as he that setteth snares, and maketh pits to catch men, and fill their houses with the fruit of deceit as Cages are filled with birds : by men that have two  
kinds

kinds of waights and measures, and use to sweare falsly: by men that say desperately, wee will do whatsoever thing goeth out of our own mouth, and our strength shall be the law of unrighteousnesse: by mockers that say, where is the hope of his comming? and as the Prophet *Esay* testifieth of them, *draw iniquity with cords of vanity, and sinne as with Cart-ropes.* Of which audacious men that neither feare God nor man, and are neither religious to regard conscience, nor civill to regard good name, the world is full.

Esay. 5. 19.

These are the two kinds of Burthens, the *ceremoneous worship of God, without truth and piety*, prepared and thrown upon God by dissembling hypocrits: and the *bold transgression of all law and order*, prepared and cast upon God by wicked contemners: these are those particular Burthens, which by way of caveat I thought fit to warne you of, that you meddle not with casting these upon God, lest he cast both you and your Burthens into eternall destruction in hell.

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of their doings in regard of God, neither make dainty of doing open evill for feare of the opinion of men. Of this Burthen the Lord complaineth by the Prophet *Amos*, saying : *Behold I am pressed under you, as a Cart is pressed that is full of sheaves.* If a Cart be overladen, it lyeth heavy under the Axeltree, that maketh a whining and groning noyse, and sometime breaketh, laying both Cart and load in the dust. So presse they God with the load of their sinnes, untill hee grone under them, and complaine by his Prophets, and at last overthroweth them, casting both them and their sins by his just judgement into hell.

This Burthen is prepared by bold and contemning sinners : by men that rise early to follow drunkenesse, and are strong to drinke strong drinke : by men that commit adultery, and assemble themselves by companies in harlots houses, and rise in the morning like fed horses, every man neighing after his neighbours wife : by men that lay wait as he that setteth snares, and maketh pits to catch men, and fill their houses with the fruit of deceit as Cages are filled with birds : by men that have two kinds

kinds of waights and measures, and use to sweare falsly: by men that say desperately, wee will do whatsoever thing goeth out of our own mouth, and our strength shall be the law of unrighteousnesse: by mockers that say, where is the hope of his comming? and as the Prophet *Esay* testifieth of them, *draw iniquity with cords of vanity, and sinne as with Cart-ropes.* Of which audacious men that neither feare God nor man, and are neither religious to regard conscience, nor civill to regard good name, the world is full.

*Es. 2. 5. 19.*

These are the two kinds of Burthens, the *ceremoneous worship of God, without truth and piety*, prepared and thrown upon God by dissembling hypocrits: and the *bold transgression of all law and order*, prepared and cast upon God by wicked contemners: these are those particular Burthens, which by way of caveat I thought fit to warne you of, that you meddle not with casting these upon God, lest he cast both you and your Burthens into eternall destruction in hell.

But our heavy Burthens that presse our soules, and breed feare, care, and

griefe unto our minds, whereof we desire to be eased, those we may and must cast upon God, and are not onely allowed, but allured also to turne them off upon him.

## CHAP. VII.

*Temporall Burthens of foure sorts. The first is worldly cares. Foure generall rules, how to cast this Burthen upon God. 1 To consider Gods bounty faithfully. 2 To pray for this bounty fervently. 3 To follow some lawfull calling diligently. 4 To flie all excessive carefully.*

Temporall  
Burthens.

**O**F these Burthens, some are *Temporall*, concerning this world, and no way touching Heaven or Hell : and some are *spirituall* meerely concerning our soules, and the life and death thereof, and the service and favour of God. Of the *Temporall*, there be foure kinds.

The first is  
worldly  
cares.

The first *Temporall* Burthen is *worldly cares*, when a mans charge is great, and his maintenance small : the common Burthen of the poore ; though sometimes also wringing the backe of the rich.

rich. This Burthen groweth heavy, sometimes by the work of Gods hands, sending more charge, lesse gaines, deare times, and unexpected losses: sometimes by the malice of other men, some oppressing by power, some deceiving by fraud, and some wasting by riot, whom thou didst trust: and sometime by thine own fault, as by sloth, by sumptuous courses in apparrell, diet, building, and by foolish bargaines. This Burthen makes men grone out these words, what shall we eat? what shall we drink? wherewith shall we be clothed? how shall I pay my debts, maintaine my credit, and answer the charges of my place?

To cast this Burthen upon God is to proceed by these rules: **F**irst to consider the bounty of God that giveth to all both life and breath and all things. Secondly, upon consideration of this bounty, to fall to prayer, that he will be pleased to extend that bounty unto thee. Thirdly, to apply thy selfe diligently and faithfully in some honest calling, wherein God may blesse thy hand to fill thy mouth, flying all unlawfull shifts. Fourthly and lastly, to take heed of excesse. This excesse is

D 3      double,

What it is  
to cast this  
upon God.



double, first the excesse of desire, which we call covetousnesse, when a man is not content with that that is sufficient: secondly, the excesse of spending, which we call riot, when a man hath a humour to waste intemperatly.

First, To  
learn:  
Gods  
bounty.

*Psal.* 145.  
16.

The first rule is, to acquaint our selves with the bounty of God, that we may conceive hope of help from his hand, whereof the Prophet saith, *thou openest thine hand fillest all things living of thy good pleasure*: this bounty of God will appeare unto us, partly by the testimony of the Prophets, partly by the evidence of his own workes and liberrall dealing with his creatures.

Testified  
in his  
word.  
*Psal.* 104.  
14.

His bounty is testified by the Prophets, and other holy men. *David* thus speaketh of it: *He causeth grasse to grow for the cattell, and hearbs for the use of man: that he may bring forth bread out of the earth, and wine that maketh glad the heart of man, and oyle to make the face to shine, and bread that strengtheneth mans heart.* This is a marvellous work of Gods providence, and an evidence of great bounty, that out of the dry earth he bringeth forth food for us. Of his speciall care among men, to deale  
boun-

bountifully with them that feare him, the Prophet *Eſay* giveth testimony, ſaying, *thus ſaith the Lord God, behold my ſervants ſhall eat, and you (that is the wicked, for to them he ſpeaketh) ſhalbe hungry: my ſervants ſhall drink, and you ſhalbe thirſty: my ſervants ſhall rejoyce and you ſhalbe aſhamed.* When the wicked ſhall want and in their want be confounded, the righteous ſhall abound, and in their abundance rejoyce. Excellent is the testimony of our Saviour *Chriſt* in the Goſpell of *S. Matth.* ſaying, *Behold the fowles of heaven, for they ſow not, neither reap, nor carry into barnes, yet your heavenly Father feedeth them: are yee not much better than they?* If God extend his bounty to creatures of ſo ſmall regard, to whom alſo the means of providing their food by ſowing, reaping, and reſerving, is denied, that notwithstanding hee ſendeth them ſufficiency: how much more will hee provide for the children of men, that are of better regard with him, and to whom hee hath given meanes of providing their own food by ſowing, by reaping, and by reſerving their ſtore. Excellent is the testimony of *S. Paul*

*Eſa. 65. 13.**Mat. 6. 26.*

Act. 14. 17.

Testified  
by his  
works.

among the unbelieving Gentiles at *Lisra*, unto whom hee commendeth the true God that made the world, before the vaine Idols which they served, saying, *he left not himselſe without witneſſe, in that he did good, and gave us raine from heaven, and fruitfull ſeaſons, filling our hearts with food and gladneſſe.* Such was his bounty even toward them that worſhipped Idols, and being his creatures, he failed not to ſupply them with neceſſaries: how much more will he not faile his own children, which worſhip him in ſpirit and truth. Such testimony do the Prophets and other holy men give of the bounty of God, that openeth his hand, and filleth all things living with his goodneſſe.

And the evidence of his works is very cleare, to approve unto us the ſame goodneſſe. He giveth daily and yeerely ſtore of food, and nourisheth life in all his creatures that participate life. But becauſe the work of God in his ordinary providence is not obſerved & eſteemed as it ought to be; let him that is burthened with the cares of this life, by reaſon of want, conſider the records of Gods bounty, making proviſion by miracle,

racle, when ordinary provision failed. How he provided for *Israel* in the *wilderneffe* forty yeers, sending them bread from heaven every morning. How hee provided for *Elias* in a time of dearth, causing the Ravens to bring him bread and flesh every morning and every evening, his drink being the water of the river *Kerith*. And how after the river was dried up, he multiplyed the meale in the *Widowes* barrell, & the oyle in the cruse, so that there was sufficient for her selfe, her son, & the Prophet her guest. How he multiplyed another *Widowes* Oyle, so that many Vessels were filled, and a great sum of mony was raised to pay her debts and to releve her selfe and her son. And how he provided for the people of *Samaria*, when the famine was great among them, so that over night the head of an Assie was sold for foure score peeces of silver, and the next day a measure of fine flower was sold for one sicke, and two measures of Barly for a sicke: a thing so unlikely, before it came to passe, that a *great man* hearing the promise of it over night, said, *though the Lord would make widowes in heaven, could this thing come to passe?*

Exo. 16. 35

1 Kings  
17. 4.

1 Kings  
17. 14.

2 King. 4. 4.

2 King 7. 1.

2 King. 7. 2.

*pasſe?* theſe and many other like records do approve to us the care of God for men, and his bounty towards them to bee ſuch, that if ordinary proviſion faile, by reaſon of any judgement of his, he will by miracle provide for his, rather than they ſhall want. And for the man burthened with care by reaſon of want, that would be eaſed by caſting his Burthen upon God: this is his firſt rule, to conſider thoſe and ſuch other teſtimonies of Gods bounty, that there may be grounded in his heart a good perſwaſion of Gods care, that hath given life, to give nourishment to maintaine the life that he hath given.

*Secondly,*  
To pray  
for this  
bounty.

The ſecond rule, and next ſtep of caſting this Burthen upon God, is, out of his well perſwaded heart, *to pray unto the ſame bountifull God*, that giveth food unto all fleſh, and feedeth the yong Ravens when they call upon him; and offereth the prey to the yong Lyons, that roring in their hunger, ſeek their meat; and clotheth the graſſe of the field with admirable beauty, that he will be pleaſed to ſend food and clothes, and other neceſſaries for thee and thine. Therein thou haſt *Iacob* for an example, who  
going

going towards his Unckle *Laban*, by the way, in his vow made unto God, prayeth for food, and clothes, and preservation; and thou hast the Lord *Iesus* for thy warrant in so praying, who in the Gospell teacheth us, and commandeth us to pray unto our heavenly Father, for all things necessary for this life, in these words, *Give us this day our daily bread.* Whose precept and prescribed order, doth not only command us to pray for these things, but doth also give us comfortable hope to obtaine all things that we pray for.

Matt. 6. 11.

A third rule and further degree of casting this Burthen upon the Lord, is, that *we take heed of all unlawfull shifts*, as of theft, of oppression, of fraud, and of idle begging (by which course men cast their Burthen, not upon the back of God, but of the devill, seeking ease and help at his hands) and that *we apply our selves diligently in some honest calling*, that we may first earne, and then eat our bread, according to the doctrine of the Apostle *Paul*, saying; *Let him that stole steale no more, but let him rather labour, and work with his hands, the thing which is good, &c.* And in another place

Thirdly,  
To follow  
some law-  
ful calling.

Ephes. 4. 28

2.Tb 3.12.

Psal.37.3.

Psal.128.1.

place speaking of inordinate walkers that refuse to work, he saith, *Them that be such wee command and exhort by our Lord Iesus Christ, that they work with quietnesse, and eat their own bread.* And to such, honestly travelling in some good calling, God will give bread and all things needfull, as the Prophet saith: *Trust thou in the Lord and do good, dwell in the Land, and thou shalt bee fed assuredly.* And afterward he saith in another Psalme, *Blessed is every one that feareth the Lord, & walketh in his wayes: when thou eatest the labor of thine hands, thou shalt be blessed, and it shalbe well with thee.* Tremelius, according to the Hebrew reads it thus, *Thou shalt enjoy, or thou shalt be fed with the labour of thine hands.* So that God blessing the labour of his hands that travelleth honestly in a lawfull calling, will give him food and needfull things, and ease the Burthen of his charge.

Whereas the man that refuseth to travell in an honest calling, rebelleth against Gods order, and maketh the Burthen of his want to be heavier. He rebelleth against the order of God, that casting *Adam* out of *Paradise* to till the ground,

ground, established this as a law for him and his posterity, *In the sweat of thy face shalt thou eat bread, till thou returne to the earth.* Therefore ease and sloth must not be the delight of him that would win ease of his Burthen of want at Gods hands. And that he maketh the Burthen of his want heavier, that refuseth to labour, *Salomon* teaches us in the Proverbs, saying to the sluggard; *Tet a little sleepe, a little slumber, a little folding of the hands to sleep, therefore thy poverty commeth as one that travelleth by the way, and thy necessity like an armed man.* The traveller commeth to thine house, when thou dost not look for him, and when the armed man commeth he will not be shut out. In this manner, stealthily as the traveller before thou art aware, and forcibly as an armed man, that cannot bee driven away, will poverty and necessity come upon him that will not take paines to earne his own bread. Yea it is the justice of God to whip with want the idle droane, and hee forbiddeth bread to be given unto them, as *Pauls* words to the *Thessalonians* declare, saying; *When we were with you this we warned you of, that if there*

Gen. 3. 19.

Prov. 6. 10.

2. The 3. 10



there were any that would not work, that he should not eat : if this discipline of the Apostles were put in practice, a number of idle men and women swarming in the Land, would quickly be reformed. But while justice sleepeth among Magistrats and Officers, and charity is become foolish among well disposed people, sloth and idlenesse, the breeders of all ungodlinesse, unrighteousnesse, and uncleannesse, live and grow fat and lusty among us : and true poverty (in the little ones of *Iesus Christ*) is defrauded of her due reliefe, intercepted by sturdy droanes. But our laden wight, whose Burthen is want and worldly care, must for his ease apply himselfe unto some honest course of life.

Fourthly,  
To flie all  
excesse.

The fourth and last rule, which pertaines to the right casting of thy Burthen upon the Lord, when the cares of this life, by reason of want, are heavy upon thee, is, *to take heed of all excesse*. Now this is double, the first, is the excesse of desire to get, the second, is the excesse of thy minde in spending : the first excesse knows not what is enough, and therefore is ever caring, though there be no need : the second excesse consumeth

meth more than enough, and therefore maketh want, and by want bringeth care where none needed to be, if moderation had been steward. The first excesse is covetousnes, the second is prodagality.

Many men by Gods mercy are provided of sufficiency, but they are not therewith contented, and will still take care when they need not. *Salomon* in his time among the vanities under the Sun, observed it for one, saying, *There is one alone, and there is not a second, which hath neither son nor brother, yet is there no end of all his travell, neither can his eye be satisfied with riches.* He had no great family to nourish, he had no posterity to provide for, and yet could he never be satisfied; the more he had, the more he desired, and his thirsting after wealth increased with every draught of gaine and advantage that he took. He that so exceedeth in his desire, how can he be eased of the Burthen of worldly cares? for, what God giveth for his ease, hee converteth into a new load; such men increase their Burthen, and make it heavier by endlesse desire.

Of this excesse *Christ* warneth us to take heed, saying unto us, *Take heed and*

Excesse of  
desire to  
have.

*Eccles. 4. 8.*

*Luk. 12. 15.*

1 Tim. 6. 6.

Psal 37. 16.

and beware of covetousnesse, for though a man have abundance, yet his life standeth not in his riches. The greatest store maketh not the most secured life: and he that thinks to live long in plenty, is oft suddenly taken away from all, and in his abundance did ever live in want, because his boundlesse desire never thought him selfe to be full, when yet he possessed superfluity. Therefore is contentednesse so much commended in the Scripture. The Apostle Paul saith, *Godlinesse is great gaine, if a man be content with that he hath: for we brought nothing into the world, and it is certaine that we can carry nothing out: Therefore when we have food and rayment, let us therewith be content.* This vertue of contentednesse he must strive for, and entertaine, that desireth to bee eased of his Burthen of worldly cares. And let him remember a notable saying of the Prophet in the Psalmes, *A small thing unto the just man is better than great riches unto the wicked.* It is not so much the measure of thy possession, as Gods love and favour with thy possession, that maketh it to be an ease of thy Burthen: and let him learne to follow as neere as he can, the example

example of *S. Paul*, who thus professeth of himselfe, saying, *I speak not because of want, for I have learned in whatsoever state I am, therewith to be content: and I can bee abased, and I can abound: every where in all things I am instructed, both to be full, and to be hungry, and to abound, and to have want.* This lesson of contentednesse with things necessary, when our desires are kept within due bounds of moderation, helpeth greatly to ease him that is pressed with the Burthen of worldly cares, by reason of some wants.

Phil. 4. 11

The other excesse is the *excesse of spending*: that excesse is unthrifinesse, prodigality, and waste, whereby many that had no Burthen of this kinde, and were well provided for, do make unto themselves a Burthen of want, to break their own back withall. And I think there was never age, wherein this excesse was so excessive as in this age, while some man *loseth at play* in a day, more than he gathereth of his renew, or winneth by his labour in a week, perhaps in a yeere: some man *spendeth in idle journies*, or in *merry meetings abroad*, that which would serve to feed and

Excesse of spending.

cloath the family at home : some man spendeth in *beautifying the house* for shew, in *furnishing the table* for gluttony, in *pursuing idle pleasures* for vanity, farre above the proportion of their estate : and in *decking the body with rich attire*, all moderation is exceeded : so that a yong man wasteth more silke in his garters and shooe-strings, than his grand-father (upon the greatest feast day) did weare in all his apparell. And I know it, that some have all the points they use, *tagged with gold*, as little looked after, and as soone lost, as if they were of brasse. By which courses, before they are aware of it, they bring a faire portion to beggery; for excesse and riot are in a mans estate as *moaths* in his garment. The *moath* makes a garment to bee ragges before bare threds be seene : even so excesse and riot beget in a mans estate want and need before it be espied. It is the saying of Salomon; *He that loveth pastime shall be a poore man, and he that loveth wine and oyle shall not be rich.* Vaine pleasures and sumptuous fare make a man poore. And in another place, *The drunkard and the glutton shall be poore, and the sleeper shall*

Pro. 21. 17.

Pro. 23. 21.

*shall be clothed with ragges.* Excesse of meats and drinks makes a man a beggar: and idlenesse will suffer no wealth to cleave unto him. These are the two excesses, desire to have, which is covetousnesse, and spending that thou hast, which is prodigality: that he must take heed of, that would bee eased of the Burthens of care growing from want.

Call these rules to minde; in them thou hast sure direction how to turne the Burthen of thy care, growing from want, upon the shoulders of God for thy ease. First, make thy soule acquainted with *the bounty of God* in providing for his people, by considering the testimonies and evidences therof, that thou mayst trust in him. Secondly, being perswaded of Gods bounty, *pray him to extend that bounty* unto thee. Thirdly, *use faithfull diligence in some honest calling*, shunning all unlawfull shifts, which are never blessed. Fourthly, *take heed of all excesse*; of the inward *excesse of desire* in thy heart, & the outward *excesse of waste* in thy spending. Hee that doth these things, casteth his Burthen upon God in the cares of this life, and shall not bee disappointed. To him pertaine these

E 2      promises,

Ps. 37. 3. 19

promises, and all such like, *Thou shalt be fed assuredly*; and againe after, *In the dayes of famine they shall have enough.* Thus much for the first particular branches of Burthens, even the Burthen of worldly cares.

## CHAP. VIII.

*The second Temporall Burthen is domesticall troubles. Generall rules how to cast this Burthen upon God.*

**T**HE second branch of these Temporall Burthens, is the Burthen of *domesticall troubles*, which may be heavy upon him that is farre and free from the former Burthen, having for wealth the world at will. I call them *domesticall troubles*, when the matter and occasion of his trouble is neare unto a man: as in these cases; When strife and offence ariseth between husband and wife, between parents and children, between masters and servants, and between neighbour and neighbour: or when the hand of God, in some grievous calamity, in some dangerous sicknesse, or in death, is heavy upon thy selfe, thy wife, thy child, thy

servant,

servant, or some other of thy family, or some neare friend. This is a grievous Burthen, when a mans vexation breedeth in the very nest of his rest, as in his house, his table, his bed, and his bones. And this is domesticall trouble.

This Burthen you may see by the cases before named to be very variable. For the casting of this Burthen upon God, there are many rules: some are more common to be observed in all domesticall troubles; some are more private, fitting for this or that domesticall trouble. In this chapter I will set down those rules that are common to all these troubles.

And first of all, it is a common rule, in all these troubles, pertaining to the right casting of them upon God, that we *arme our soules with patience*, and quietly beare whatsoever God is pleased to lay upon us. For shall we be willing only to receive good things at the hands of God, things agreeable to our hearts wish, and when he is pleased, either for our tryall, or for our correction, or for any other holy cause, to lay upon us evill and hard things, unpleasant to flesh and blood, shall wee then murmur

To cast this upon God, rules generall and particular,

The first generall, is patience.



Iob 2. 10.

Mat. 11. 29

against his work? God forbid. *Iob* justly reproveth such a course, saying to his wife; *Shall we receive good things at the hands of God, and not receive evill?* As when good things come, it is fit to acknowledge Gods free mercy, and to be thankfull: so when evill things come, it is fit to acknowledge Gods holy justice, and to be patient. And this course of casting our Burthen upon the Lord, our blessed Saviour the Lord *Iesus Christ* commends unto us, and a sure way for finding ease, saying unto us, *Take my yoke on you, and learne of me, that I am meek and lowly of heart, and you shall finde rest unto your soules:* that is, whatsoever Burthen falls upon any of you, either after my example, or for my sake, (which I account to be my Burthens, for I labour in him that labours under those Burthens) let him not murmur, let him not spurne impatiently against it: but let him take it meekly unto him, as I did my death. This shall bring ease to his soule, for this is to cast his Burthen upon God, while for Gods sake hee is willing to beare his good pleasure.

This patience a while continued, will make thy yoke easie, and thy Burthen  
light:

Patience  
causeth by  
breeding,  
joy.

Rom 5.3.

light; and whilest others cry and com-  
plaine, thou shalt rejoyce in God: ther-  
fore have the Apostles, both in their  
practice and in their doctrine, joyned to-  
gether patience and rejoycing in the  
times of trouble, because continued pa-  
tience breedeth joy. Of their practice  
joyning patience and rejoycing toge-  
ther, Paul speaketh thus; *Also we rejoyce  
in tribulations, knowing that tribulation  
bringeth forth patience, and patience ex-  
perience, and experience hope, and hope  
maketh not ashamed.* Such was their pra-  
ctice. Which while he reporteth, doth  
he not therewithall deliver, that trou-  
bles patiently borne, do give experi-  
ence of Gods favour, give hope in Gods  
mercy, and breed a confident and un-  
daunted spirit: and these three, expe-  
rience, hope, and confidence, are the  
grounds and true supporters of joy. Of  
their doctrine preached to others, James  
the Apostle shewes us what it was, say-  
ing, *My brethren, count it exceeding joy,  
when ye fall into divers tentations: know-  
ing that the trying of your faith bringeth  
forth patience: and let patience have her  
perfect work, that yee may be perfect and  
intire lacking nothing.* In their practice,

James 1.

could this course be kept in wisdom? In their doctrine, could this rule be given in soundness, if the patient bearing of all our troubles were not a ready and very sovereign way of casting our Burthens upon the Lord for our ease? therefore have care of this in the first place, to possess thy soule in patience.

Reasons  
why to be  
patient.

And if it seeme to any man a hard thing to be patient in trouble, let him not feare to attempt, even by this course of patience, to cast his Burthen upon the Lord. For there are many reasons, that perswade thereunto. First, the Burthen, while it continueth, is a sure testimony of Gods love unto thee. *Paul* in his Epistle to the Hebrews, saith, *My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and he scourgeth every sonne whom he receiveth.* The chastisement of the Lord by these troubles, is an evidence of his fatherly love: and therefore wee ought with the patience of children to beare it. Secondly, while God out of his love continueth the Burthen of this trouble upon thee, he doth it only for thy good. As the same

Heb. 12 5.

Apostle

Apostle teacheth us in the same Epistle, saying, *He casteneth us for our profit, that we may be partakers of his holinesse.* The effect of those troubles intended of God, is our benefit, that we may bee brought to have neerer fellowship with God in holinesse, and therefore they are to bee borne with patience. Thirdly, though God seeme to continue our Burthen long, and in the meane time, to shew small kindnesse unto us, yet sure the end of them will bee with a blessing. As *Moses* saith of the work of God, leading the children of *Israel* for many yeeres together through a weary wilderness, that he did it *to prope them, that he might do them good in the later end.* And if the conclusion of our trouble, like the wrestling of *Iacob*, shall be with a blessing, it is to be borne with all patience. A fourth reason there is to be regarded above all other reasons, and of force to make a man patient even in the fire, namely, that if we suffer with *Christ*, we shall raigne with *Christ*, and when we have indured patiently a while on earth, we shalbe rewarded honourably for ever in heaven. Hereof the Apostle *Paul* thus speaketh;

Our

Heb. 12. 10.

Deut. 8. 6

2 Cor. 4. 17.

*Our light affliction, which is but for a season, causeth unto us a far more excellent, and an eternall weight of glory.* Affliction shall be rewarded with most excellent glory: light affliction with a weight of glory : and momentany affliction with eternall glory : therefore to bee borne with all patience. He that considereth these thines, that if God do send trouble , it is of his fatherly love unto us as unto sonnes: that in these troubles hee only intendeth our good, to bring us to have fellowship with him in holinesse, that our trouble shall bring peace and a blessing in the end : and lastly, that God will bring us from a Crosse to a Kingdome, and turne our crown of thornes into a crown of glory : He that considereth these things, will bend his heart to beare his Burthen patiently. Whereby he certainly turneth his Burthen upon God for his great ease, making a heavy Burthen to be light, (which while it is patiently borne) melteth and falleth off from the heart, like raine falling from the high grounds : so that after a while he despiseth the troubles, that at the first were fearefull unto him; and they seem unto him moale hils, that

at the first shewed (a farre off) like mountaines. This is the first common rule of casting our Burthen upon God, alwayes to be observed.

By this rule, if it be *Husband* or *Wife* that cauſerh unquietneſſe, we are taught to ſuffer their unquietneſſe, whom wee can neither reforme nor remove, and not to make a great flame of a ſmall ſparke, by provoking the unquiet to more unquietneſſe. If it be *Parents* or *Children* that cauſe unquietneſſe, *Parents* muſt be honoured, and *Children* muſt be cared for, though in ſome things they grieve us: and God may amend them at the laſt, if we in the meane while, bearing patiently their infirmities, continue our duty to them, and our prayers for them. If it be *Masters* or *Servants* that cauſe unquietneſſe, the *Servants* in patience muſt bee ſubject to their *Masters* with all feare, not only to the good and courteous, but alſo to the froward: they can not ſhake off their *Masters*, while the dayes of their ſervitude continue: and the *Masters* in patience muſt do unto their *Servants* that which is juſt, not omitting any meanes whereby they may reform them: and in the end,

the

Uſe of this  
patience  
in dome-  
ſtical trou-  
bles.

the master hath power to ease himselfe of an incurable evill servant, by dismissing him. If it be neighbour against neighbour that causeth unquietnesse, this rule teacheth, not to render evill for evill, not rebuke for rebuke; but contrariwise in patience to blesse, and to do all good offices in need, whereby thou shalt have peace in thy heart, howsoever thy neighbour bee disposed to contention. And if thy home-trouble be painfull sicknesse, either upon thy self, or upon some of thy household, or some other neere & deare unto thee: this rule teacheth thee (whatsoever other means for recovery of health be used) to beare thy visitation meekly, humbling thy selfe under the mighty hand of God in every thing. If thy trouble be the death of any whose life thou didst desire, this rule will teach thee (knowing the death of the righteous to be unto them the beginning of true life) to give glory to God with a quiet minde. This patience in all things will give thee ease of thy Burthen, according to the saying of our Saviour;

*Mat. II. 29 Take my yoaK on you, and learne of me, that I am meeke and lowly in heart: and yee shall*

*Mat. II. 29*

shall finde rest unto your soules. This is one common rule.

A second common rule in all these troubles, pertaining to the right casting of them upon God, is, that we pray unto God craving his help, who for ought we know, hath therefore layed these troubles upon us, because we have been negligent in prayer: that now feeling sensibly in our sorrow, our need of his help, wee might amend our old negligence, and fall to prayer. And surely, whether God did send our troubles for that cause, or no; yet this is most sure, that prayer is a most profitable course for the easing of our trouble: which God commandeth with promise of ease, saying by the Prophet, *Call upon me in the day of trouble, so will I deliver thee, and thou shalt glorifie mee.* And the Saints have alwayes used it with happy successe of ease. As the Prophet testifieth, saying, *These called upon the Lord and he heard them.* So did Jacob, when returning from his Unckles, he heard that Esau was coming forth against him with foure hundred men, he said thus unto God, *I pray thee deliver me from the hand of my brother, from the hand Esau: for*

The second general is prayer.

Psa 50. 15.

Psal. 99. 6.

Gen. 32. 11.



Exo. 14. 15.

Exo. 14. 30.

Ps. 145. 18.

*I feare him, lest hee will come, and smite mee, and the mother upon the children: And according to his desire, God delivered him from his feare: for his brother and he met in peace, and departed one from another in peace; so did Moses, when the Egyptians pursued the Israelites, and the Israelites feared the Egyptians before the red Sea, The Lord said unto Moses, Wherefore cryest thou unto me? for Moses in his heart prayed earnestly unto God, and God did deliver him from his feare, opening a passage for the Israelites thorow the waters of the red Sea, and drowning in the floud the Egyptians that presumed to follow: so that Israel saw the Egyptians dead upon the Sea banke. We need not stand upon particular examples, having a generall rule that never fayleth, the Prophet saying, The Lord is neare unto all that call upon him, yea to all that call upon him in truth: he will fulfill the desire of them that feare him, he also will heare their cry, and will help them. Now seeing the Saints do thus in their troubles pray unto God for ease, and do thus at the hands of God obtaine ease when they pray in their troubles, it is evident,*

evident, that to pray unto God in our trouble, is a worthy rule of casting our Burthen upon God in all domesticall, yea in all whatsoever troubles.

And let no man say, there is no need in these troubles to trouble God with our prayers, because he knoweth both what we suffer, and what himselfe hath determined to do, for these reasons thou oughtest the more gladly to pray, because God doth understand thy want before thou complaine, and is determined to succour before thou intreat him: thy labour with such a God cannot be in vaine.

And this know, thou hast great imployment for thy prayers in these and such like troubles. First thou hast need to offer up prayers unto God for thy selfe, that he will give thee patience and wisdom to demean thy self aright under these troubles, that thou mayst neither be a murmurer against God, grudging at those troubles, nor increase thy troubles by dealing indiscreetly, & forwardly with them that are the causers and occasion of thy troubles: nor mayst erre, and be wanting in using good remedies to heale and reforme them that  
are

Need of  
prayer.

First for  
thy selfe.

Iam. 1. 4.

are the causers of thy troubles. And if thy domesticall trouble be sicknesse in thine own body, how necessary it is to pray unto God, to give thee patience to send thee health, to forgive thy sins, and to prepare thee for death? when *Iames* the Apostle exhorteth to rejoyce for temptations, and to continue in patience, till patience have her perfect work, because these things require an extraordinary wisdom, he further adviseth us to pray unto God for that wisdom, saying; *If any of you lack wisdom, let him aske of God, who giveth unto all men liberally.* Giving to understand by that advise, how necessary it is in the time of trouble, to use prayer for thy selfe, that thou mayst denieane thy selfe patiently and wisely, to glorifie God in thy trouble, to profit by the same trouble, and not to increase the same; but safely to grow out of it, and to recover peace and health.

Secondly,  
for them  
that trouble  
or  
grieve  
thee,

Secondly, thou hast need to offer up prayers unto God for them by whose meanes thou art troubled, or for whose sake thou art grieved.

Sometime thou art unkindly used, either by thy husband or wife: either by thy

thy parents or children, or such as have  
 stept into the roome of parents and  
 children, and have those names by law  
 given them, not by nature due unto  
 the: or else by thy master or servant: or  
 by some friend or neighbour. For these  
 thou hast great cause to pray unto God  
 that hee will give them better minds,  
 and let them see their fault with mislike  
 of it, and see what becommeth them to  
 do, & give them a heart to do it. If they  
 continue in their frowardnes, shall they  
 not continue to be troublers unto thee?  
 then as thou desirest an end of the trouble  
 that they put thee to, so desire that  
 God will give them a better and wiser  
 heart. This rule is included within that  
 more general rule of our Saviour Christ  
 in the Gospell, *I say unto you, love your e-*  
*nemies, blesse them that curse you, do good*  
*to them that hate you, and pray for them*  
*that hurt you, and persecute you.* If we  
 ought to pray unto God for all that hurt  
 us, then also for them of our own house  
 habitation and kindred that hurt us: and  
 so much the rather for those at home,  
 and so neere unto us, because they have  
 more opportunity to hurt us, then they  
 that are farther off. And what are we to  
 F beg

Mat. 5. 44.

beg in prayer for them? Two things: one that God would forgive their fault, which we also must forgive. Another that he will give them a heart to see, and to amend their fault. God in his holy justice doth therefore many times stir up domestical troubles to men, because they are negligent in domestical prayer never commending unto God, either husband or wife, child, servant, kinsman, friend, or neighbour, never making any request for grace, and wisdom, to be given unto them. When *David* had brought the Arke of the Lord, into the place that he had prepared for it, upon the hill of *Sion*, and had offered burnt offerings, and peace offerings, it is said, that *he blessed the people, in the name of the Lord of hosts*, that is, he prayed the Lord of hosts to powre down his blessings upon them; and having distributed flesh and bread and wine among them, and they therewith being departed home, it is said that then *David returned to blesse his house*, that is to pray unto God for them of his house, that they might prosper, and that he might live a comfortable life among them. Also *Isaack* prayed unto the Lord for his wife. And *Iacob*

2 Sam. 6. 18

2 Sam. 6. 20

Gen. 25. 31.

*Jacob blessed all his Sonnes, every one of them blessed he with a severall blessing.* And Booz the Bethlemite comming into the field, among his servants and reapers, saluteth them with a prayer unto God, for them, saying, *the Lord be with you.* And Daniels custome was, three times a day in his house, to pray unto God, who praying in his family, could not in his prayers be unmindfull of his family. From so holy and worthy examples, learne thou to pray for thine : while thou enjoyest peace with them, pray that they may not prove a trouble unto thee : & when thy trouble growes from them, pray that God will give them a minde more agreeable to peace. So fit for the ease of thy Burthen, is prayer for them by whom thou art troubled.

Sometime thou art not unkindly used by them, yet thy trouble groweth from them, while thou art grieved for some calamity hapned unto them, and takest care for the helping of them. In this case there is speciall need of prayer to be made for them. And it is a speciall point of casting thy Burthen upon God. God speaking to the Israelites, saith of himselfe, *I am the Lord that healeth thee;* that

Gen. 29. 4.

Ruth. 2. 4.  
Dan. 6. 20.

Exo. 15. 26.

Deu. 32. 39.

2 Sam. 12.

Matt. 8. 6.

Act. 12. 5.

is, all the health and help both of thee and thine must come only from my hand. And in another place, *I kill and give life, I wound and I make whole.* That is, I send sicknesse, danger, and hurt, to make men seeke unto me : and againe, I restore health, safety, and peace, when men do seek unto me. And these things being the works of Gods own hand, they should faile very much, of casting their Burthen upon God, that being burthened with griefe for the sicknesse and calamities of their neighbours, friends, kinsfolke, and family, should forget and neglect to pray to God for them. *David* prayed for his child in a most humble and earnest manner when it was sicke. For *David besought God for the child, and fasted, and went in, and lay all night upon the earth.* The Centurion whose faith is commended in the Gospell, prayed unto the Lord Iesus for his sick servant, saying unto him, *Master my servant lieth sick at home of the palse :* and when *Herod* had cast *Peter* in prison, with purpose, after the feast, to bring him forth to the people to be slaine, *earnest prayer was made of the Church unto God for him.* The Saints of  
God

God have alwayes observed this as a most safe and sure rule of casting their Burthens upon God, when they were troubled and grieved for the sicknesse and calamity of others, to pray unto God for them, to restore their health, their peace, their liberty, and their comfort : that in the recovered comfort of them that were afflicted, they might recover comfort that were afflicted for them. There is therefore in these domesticall troubles imployment for thy prayers to bee offered to God for them, either by whose meanes thou art troubled, or for whose sakes thou art grieved.

Thirdly, thou hast need to offer up prayer unto God for the rest of thy family, of thy kindred, of thy friends, and of thy neighbours, whether thou bee wronged by the unjust and unkind dealing, or else grieved for the calamity and sicknesse of some : that neither the sinne of them that wrong thee, nor the calamity of them for whom thou art grieved, may spread any further, to the corruption and damage of the rest. If *Esau* grieve his father *Isaack*, and his mother *Rebecca*, by taking a wife of

Thirdly,  
for all the  
rest.



Ioh. 6. 67.

Ioh. 17. 12.

the daughters of *Canaan*, have not *Isaack* and *Rebecca* cause to pray to God for *Iacob* their other sonne, that he may not do as his brother had done? When certaine of the followers of the Lord *Iesus Christ* had left him, taking offence at some words of his (concerning the eating of his flesh and drinking of his blood) which they understood not, *Iesus said to the twelve, will ye also go away* : he was carefull that an evill example might not spread like a contagious sicknesse, to corrupt the whole company of his disciples. And (more agreeable to the cause that wee have in hand) when *Indas* one of his family (the divell entring into his heart) had covenanted with the Priests and Pharisees, to betray his Master into their hands, the Lord *Iesus*, heavily charged with a Burthen of trouble, growing from his treason, taketh occasion from his wickednesse, to pray unto his father for the rest, saying, *Those thou gavest me, have I kept, and none of them is lost, but the child of perdition, that the Scripture might bee fulfilled. And now come I to thee, and these things speak I in the world, that they might have my joy fulfilled*

filled in themselves, &c. The child of perdition (*Judas* the traytor) being lost, the Lord hath care of the rest, and prayeth for them, that they might ever rejoyce in him. Even so every loving man, that can take pleasure in the health & honest carriage of his friends, neighbours and family, when one is ill at ease, and when one doth give offence, he will heartily pray to God to preserve the rest, that they may continue in health, and that they may continue to deale justly, honestly, & dutifully. This triple employment for thy prayer thou hast in the time of thy *domesticall trouble*, for thy selfe that art troubled or grieved: for them by whose meanes thou art troubled, or for whose sake thou art grieved: and for the rest. This is the second common rule of casting thy Burthen upon God in *domesticall troubles*, namely that thou fall to prayer: according to the saying of *S. James*, *Is any among you afflicted, let him pray.* Now let us see what other rules, as more particular, are to be added to patience and prayer.

*Iam. 5. 13.*

## CHAP. IX.

*Particular rules, how to cast particular domesticall troubles upon God.*

These  
troubles  
are wrongs  
or griefes.

**T**Hese domesticall troubles being of divers sorts, let us first distinguish them into two ranks: because it is either sicknesse, death, or some calamity, that is hapned to thy selfe, or thy neighbour, friend, kinsman, or to some of thy family, for which thou art, out of thy love and compassion to others, and out of sense of thine own evill, grieved : Or else it is some wrong offered unto thee by others, in their unthankfulnesse, disobedience, injustice, or frowardnesse, out of which springeth unquietnesse and vexation to thee : with this later member of wrongs let us first begin and see what it is to cast this Burthen upon God.

Wrongs  
occasioned  
sometime  
by our  
selves.

First here let the wronged person that beareth the Burthen consider whether *the occasion of these Burthens grow of himselfe or no.* For so it oftentimes cometh to passe, that the unkindnesse of the husband provoketh the wife to some such course, as turneth after to the

the husbands trouble. And likewise the disobedience of the wife may drive the husband unto that course that after becommeth her heavy Burthen. Can the party that first did wrong without provocation, be offended with the party, that in the second place did amisse being provoked? sometimes the fondnesse and negligence of parents, that will not instruct, nor (when need is) correct their children, nor in any thing restrain them of their own will, or else the evill example of the parents, makes them become wanton, disordered, and evill conditioned, as it fell out in *Heli* his children: and in the end the parents see and heare things of their children, that grieve their hearts, and out of their disobedience, and insolency they are wronged, and it cannot be otherwise, folly cleaving to the soule of the child, but that, when the soule is not husbandly tilled by the discipline of the parents, it must bring forth weeds of evill behaviour: sometime the child that complaineth of the unkindnesse of parents, hath by his own folly, by his disobedience and riotous courses given unto his parents (of themselves tender and

and loving enough) cause to be unkind, to change their countenance, to shorten their allowance, yea to shut the dore against him, and to settle his inheritance upon some other. So likewise the master sometimes hath no care at home to teach his servants to know and feare God: and if he go to the house of God himselfe, he careth not to bring his servants with him: or if he bring them with him, he looketh not whether they stay there or no: or if they stay, whether they marke and learne any thing or no: these are not the studies of his heart. He suffereth them also to exceed decorum and comelinesse of servants in their apparell, and to be abroad at unseasonable times, with other yong persons (and what youth and liberty, wanting an overseer, will do, wise men know :) also by his own evill example of riot and unthriftnesse, he becomes unto his servants a plaine corrupter, they thinking themselves out of danger of reproöfe, while they tread in the steps of their masters and governors: or else an evill master dealeth unjustly and unkindly with a faithfull servant, and being so brought up, and so provoked, no  
marvell

marvell if at length they breed their Masters trouble. Somtime the servant, being both well taught, and well intreated and having no just exception against the government and usage of his Master, out of the lewdnesse of his own evill heart, or harkening to the counsell of ill company, becommeth disobedient and unfaithfull, and provoketh his Master to take strait courses with him. Somtime also an undiscreeet man, dwelling by a neighbour of peaceable disposition, presumeth upon his neighbours softnesse, and offereth him wrong in such manner, as overcommeth patience, and makes the quiet man to stirre againe: and then hath he trouble in his habitation, and feeles himselfe compassed with troubles more than he looked for: in all these and like cases, the grieved man is the occasion of his own Burthen, in these domesticall troubles.

When he findeth this: then to cast his Burthen upon the Lord for his ease, is to reforme the errours of his own misgovernment, and to looke better to the wayes of his family: and to reforme the errours of his own life, that he give better light unto his own household, and

How to  
cast those  
wrongs upon  
God.

and draw them back to goodnesse by his example, whom hee had corrupted before, and to give satisfaction to his neighbour whom hee had wronged, and to abstaine from after-wronging of him. Thus stopping the fountaine of cause given by himselfe, the streame of offence taken by others will soone dry up (the common rules of patience and hearty prayer to God, withall not neglected.)

If thy unkindnesse to thy wife, and thy bad husbandry made her unquiet, use her more kindly, and prove a better husband, and she shall be quiet. So let the wife by more dutifull and modest behaviour recover her husbands love.

If neglect of discipline, with too much remisnesse in governing children and servants, and thine own evill example among them, were cause of their disorder, use thy fatherly and masterly authority better, and give a better example, and thou shalt have them in better obedience. The child also and servant, becomming more obedient and more faithfull, shall soone recover the love and favour of their Parents and Master.

And

And if thy neighbour were provoked to vex thee, because thou hadst first injuriously vexed him, make thy peace with him for the first wrong, and abstain from offering a second, and he will live in peace with thee.

Surely if the occasion of a mans domesticall trouble grew from himselfe, this is to cast his Burthen upon God for his own ease, in the feare of God to remove the occasion, to reforme the disorder in himselfe, to give satisfaction, to seeke reconciliation, and to hold a better course afterward: and to do this in patience, joyning withall prayer unto God, that he will give, both to himselfe, and to them that were his troublers, wisdom and grace, that hee may no more give, and they may no more take any such offence.

But if a mans domesticall troubles grow not from himselfe, giving the occasion, but only from their own evill heart, that troubled him, so that he can say as *Samuel* did: *Whom have I done wrong to? Or whom have I hurt?* And as *David* said, *O Lord my God if I have done this thing, if there be any wickednesse in my hand, if I have rewarded evill to him that*

Not occasioned by our selves.

1 Sam. 11.3

Psal. 7.3.



that had peace with me, (yea I have delivered him that vexed me without a cause) then let mine enemy persecute my soule and take it. If the burthened man bee himselfe faultlesse, and the evill heart of the evill doer be the only fountaine of his evill deed; as the Scriptures testifie, and daily experience shewes it to be most true, that there are such neighbours, and such domesticks, that of themselves without cause given, are troublesome : as froward wives, with whom it is as unquiet dwelling as with a Dragon : and evill husbands that have neither wisdom nor honesty to respect the weaknesse of the womans sex, and to intreat them with due mildnesse; and children riotous and disobedient, that will be ruled by no counsell nor order of parents : and parents so unnaturall and carelesse, that they have no regard of their children : and servants so slothfull, unfaithfull and murmuring, that they will never be good : and Masters so unreasonable and cruell, that their servants live under them a miserable life : and neighbours and companions to whom it is a pastime to do evill, according to *Salomons* words, *As he that*  
*faineth*

*Jaineth himsefe mad, casteth fire-brands, arrowes, and mortall things, so dealeth a deceitfull man with his friend, and saith, am I not in sport? Thus falleth it out many times, that the quiet man giving no occasion, yet receiveth injury to his great molestation.*

In this case, this very testimony of his heart, that he is faultlesse, giveth much quiet to his soule, and giveth much boldnesse of heart to him, to commend his cause unto God, and to crave his help, that is the patron of all innocency. And it is a godly rule of casting his Burthen upon God, in this case to beare patiently his Burthen, till God intreated by humble prayer send releefe: And this rule is commended unto us by the Apostle Peter, saying, *If when yee do well, ye suffer wrong, and take it patiently, this is acceptable to God.* He therefore that hopeth for ease, must quietly beare, in the meane time according to the pleasure of God.

The trouble may be a present injury, passing away with the deed, not to be continued, never to be iterated, as the rayling of *Simei* upon *David*: to beare patiently that, which impatience cannot

How to  
cast these  
upon God.

1 Pet. 2. 20.

Troubles  
not conti-  
nued nor  
iterated.

2 Sam. 16.  
22.

not help, giveth hope of ease and recompence from the good hand of God, as *David* said of *Shemeis* cursing, *it may bee the Lord will look upon mine affliction, and do me good for his cursing this day.* Therefore to suffer it patiently, not rendring evill for evill, nor rebuke for rebuke, is to cast that Burthen upon God.

Troubles  
continued.

If it be a wrong iterated, or continued and prosecuted, still patience with prayer is to be used: for by patience we possesse our soules, and by prayer wee obtaine help at the hands of God.

If for a  
short time.

In this continuing and iterated trouble, it may please God for thy tryall, thy exercise, and thy good, to continue it long, or else in mercy to deliver thee from it betimes. If he interpose his hand of deliverance, to make it of short continuance (which is to be praied for) then he will put an end to thy trouble, either by changing the minde of thy troubler, or by weakning and crossing his malice, or else by removing thy troubler from thee, or thee from thy troubler: wherein till his will be revealed by his work, he is to be attended in patience, and to be intreated by prayer.

And

And because hee may remove the Burthen of thy domestieall troubles, by reforming the troubler: it is a maine point of the casting of thy Burthen upon God, to pray unto him for the reforming of them. And to put to thy hand to so good a work.

This trouble may be removed by reforming the troublers.

By this rule, if a man be troubled with an unquiet wife, and would be eased by the good work of God, in reforming her, he must pray unto God, that he would be pleased to give her a better heart. And he himselfe must in all loving manner teach her what is comely for her to do as a woman, as a wife, as a mother, as a mistresse, and as a neighbour, wheresoever he hath found her to erre, and by her errour to have been the cause of his trouble. So did Job check and reforme the error of his wife, when she provoked him to curse God, saying, *Thou speakest like a foolish woman: What shall we receive good things at the hand of God, and not receive evil?*

Job 1. 13.

Job 1. 10.

So on the other side, if a woman be troubled with a bad and unquiet husband, and would be eased by the good work of God in reforming her husband, shee must pray unto God, that he

G

will

will be pleased to give her husband a better heart: and she her selfe must in all dutifull manner help that change, attempting it partly by gentle words in season spoken, and partly by her own flowing and modest behaviors, that is very forcible to reclaim even a forward minde. By words Abigail attempted to reforme the churlishnesse of Nabal her husband, chusing a fit season to tell him of the danger thereof of the next day after, when he had slept away his drunkennesse. She observed opportunity, and so should all women do. Therefore doth *Barbula* say of a vertuous woman, *She openeth her mouth in wisdom, and the law of grace is in her tongue.* And such words of wisdom from the tongue of his wife, an honest man should not refuse to heare: and unto wife words spoken in season, let her adjoyne her milde and humble behavior, by which much good may be done upon him, as testifieth *Saint Peter* saying, *Like wise let ye wives be subject to their husbands, that even as the church loveth not the word, by the conversation of which she will she behold our pure conversation,* which

Pro 31, 26

o. 2. del

1 Pet 3. 1.

Iliw

O

which

*which is with feare :* So ought the wife, both with milde words, and good behaviour, help the reformation of her husband.

These prescribed rules, for the man to desire, and help the reformation of his wife that is froward : and for the woman to desire, and help the reformation of her husband that is disordred, when the one proves the others Burthen by their error, give no countenance unto the disgracing complaints, unto the uncivill taunts and checks, unto the brawling words and blowes, and other evill usage, that passe now and then between man and woman, when one is offended with the other : surely God is not the authour of such dealings, neither do the married that use such dealings, cast the Burthen of their domesticall troubles upon God, or take any course to make their Burthen lighter, but they do increase it, and make it heavier.

By the same rule, Parents, and Masters, burthened with disobedient and disordred children and servants, and desirous to turne off their Burthen upon God, are taught to pray to God

for the reformation of their children and servants, and to put their own helping hand to the work, using their fatherly and masterly authority, and wisdom to draw them back from iniquity. In which godly attempt, fathers and Masters have allowance from God; yea they are not only warranted of God to do it, but it is a charge laid upon them, children and servants being committed to them, not only to do them service, and to be at their commandement, but rather to receive education, and instruction from them. And when Parents and Masters faile, and become carelesse of the instruction of their children and servants, and in the right government of them, God doth often (in his justice) punish the Fathers, and Masters negligence, with the childrens and servants disorder. And when Parents and Masters are carefull to instruct and governe aright their children and servants, then God (in his mercy) requiterh that care and diligence with the obedience and faithfulness of children and servants. *Salomon saith in the Proverbs, The rod and correction give wisdom, but a child set at liberty*

*berty makes his mother ashamed.* Here justice repayeth with disorder in the child, the neglect of instruction and government in the Parents. The same *Salomon* saith againe, *Correct thy son, and he will give thee rest, and will give pleasures to thy soule.* Here mercy repayeth with contenting obedience in the child, the wise and carefull government of the Parents. To Masters also, that their servants may not breed their unrest, *Salomon* in the same place giveth these *Items*, by which hee might well suppose, that wise men would take warning, *A servant will not be chastened with words, though hee understand, yet he will not answer.* This is plaine enough, that for some servants, and the right government of them, something more than words is sometime necessary. And againe he saith, *He that delicatly bringeth up his servant from his youth, at length he will be even as a son.* This is plaine enough, that a delicate life, with liberty and pleasure, is not to bee allowed to servants by any rule of good government, lest to thy greefe hee take upon him to bee more than a servant.

Pro. 29. 17.

Pro. 29. 19.

Pro. 29. 21.



Yet these rules for Parents to desire and help the reformation of disobedient children : and for Masters to desire and help the reformation of disordered servants , gives no defence unto unnaturall parents, that are tyrants to their own children ; & to cruell Masters, that increase the proportion of work, and number of stripes, but diminish the due allowance of meat , and cloaths, and sleep , and are never pleased ; but ever brawling. Saint Paul saith unto Parents, *Fathers provoke not your children to wrath.* Lenity must be used, though not cockering, and too much sufferance. And to Masters he saith ; *Masters , do unto your servants, that which is just and equall.* Equity must bee used toward them, though not remissnesse.

*Ephes. 6. 4.*

*Coloss. 4. 1.*

To the same purpose may it be said for children and servants, if while they have carried themselves dutifully, and deserved well, their Parents or Masters, out of their own unkindnesse, and cruelty, do prove a heavy Burthen unto them; because it may please God to ease them of that Burthen, by changing the minds of their Parents, and Masters, it belongeth unto them, as a special point of

of the casting of their Burthen upon the Lord, to pray unto God for their Parents and Masters, that he will be pleased to open and amend their hearts, that they may see their errour, and may reforme the same, & learne to deale more kindly (which belongeth to Parents) and to deale more justly (which belongeth to Masters,) and whereas they have no authority to admonish, to teach, to correct, as their Parents and Masters have, yet with due reverence, they may be bold, observing opportunity, and using decent and humble speeches, sometimes to tell them what they think to be fit. How reverently, when *Saul* wronged *David* and had spoken to *Jonathan* his sonne, and to all his servants, that they should kill *David*, which was *Jonathans* griefe, because he loved *David*: how reverently did *Jonathan* labour to make *Saul* his father see his errour, saying unto him, *Let not the King sin against his servant, against David: for he hath not sinned against thee, but his workers have been to thee very good: for he did put his life in danger, and slew the Philistines, and the Lord wrought a great salvation for all Israel: thou sawest it, and thou rejoicest*

1 Sa. 19-4.

2Kin.5 23.

wherefore then wilt thou sinne against innocent blood, and slay David without a cause? And when Naaman the Syrian took great indignation at the Prophet *Elisha*, because he came not out and laid his hands upon his leprosie to heale it, but commanded him to wash himselfe seaven times in the waters of *Jordan*, which he judged nothing so vertuous as the waters of *Damascus*; which indignation of Naaman the Lord and Master grieved all his servants, how reverently did they say unto him, Father, if the Prophet had commanded thee a great thing, wouldest thou not have done it? How much rather then, when he saith unto thee, wash and be cleane? Such words of mildnesse, spoken in fit season, and with reservation of due reverence, may by servants & children be used to their Fathers and Masters, to induce them to see their former error, that it may be a means under God to change their minds.

But this liberty can no way justifie the insolence and undutifulnesse of many children and servants, that being restrained by the severity of their Parents and Masters, grow into discontent, and speak contemptuously and  
ray.

raylingly, without all reverence, and without all regard, either of the authority of their Parents and Masters, or of the subjection and duty that they owe unto them.

By the same rule is every one, whose domesticall trouble growes by the error of his neighbour (if hee would be eased, which may be by the changing of his neighbors minde) taught to pray unto God for the bettering of his neighbour: and to put his own helping hand to so good a work, by admonishing his neighbour neighbourly. And he hath precepts from God to warrant that course. *Moses saith, Thou shalt not hate thy brother in thy heart, but thou shalt plainly rebuke thy neighbour, and not suffer him to sinne.* So that there wanteth charity in him that will not lovingly tell his neighbor of his error. And God doth often in his justice make thy bad neighbour, to be a cause of trouble unto thee, because thou, knowing his disorders, hast not told him of them, that he might amend. A like commandment giveth the Lord *Iesus*, saying, *If thy brother trespass against thee, go and tell him his fault between him and thee alone.*

Leu. 19. 17.

Mat. 18. 15

*alone*. That is, if his fault be bent against thee, as the chosen object of his malice: or detested another way, it light upon thee, to the hurt or hazard of thy life, thy peace, thy profit, or thy good name: or if his misdeed were neither intended against thee, nor did light upon thee, but only thou art grieved in thine honest soule, to behold so ungodly dealing: in these cases thou art commanded of the Lord to tell him of his fault, that if he be curable he may amend. And because thou knowest not but that it may please God to ease thy Burthen of domesticall troubles, making them of short continuance by reforming the troubler, it is a speciall point of casting this Burthen upon God, to pray for the amendment of thy neighbour, and to put thy helping hand thereto, by gentle and neighbourly admonitions.

But this liberty of telling thy neighbour his fault, gives no allowance of rayling, and reproaching, and publick disgracing of men, by casting their infirmities and faults in their teeth. A Christian man must abhorre all such bitter courses, remembering what the Apostle Peter saith, *Love covereth a*

*multitude of finnes* : That is, a right charitable man, though hee seeke to reforme his neighbour, by telling him of his sinne, yet hee will not disgrace or shame his neighbour by publishing his sinne.

It may please God to ease thee of the Burthen of thy domesticall trouble by weakening the power, and crossing the malice, and abating the pride of thy troubler, that either he shall not dare, or shall not be able to proceed any further in thy vexation : as he daunted the pride of *Laban*, when he pursued *Jacob*, for he meant evill to *Jacob*; but by the way, God came to *Laban* the *Aramite* in a dreame by night, and said unto him, take heed that thou speak not to *Jacob* aught save good. And by this threatning of the Lord *Laban*s stomack was taken down, as he confessed to *Jacob* the next day, saying, *I am able to do you evill, but the God of your Father spake unto me yesternight, saying, Take heed that thou speak not to Jacob aught save good.* And God crossed the fury and violence of *Saul*, when he thought to have slaine *David*, *Saul intended to smite David to the wall with a speare* : but he turned aside out of *Saul*s

By weak-  
ning the  
power of  
the trou-  
bler.

Gen. 31. 24.

Gen. 31. 29.

1 Sa. 19. 10.

*Sauls presence, and hee smote the speare against the wall, but David fled, and escaped, &c.*

How then  
to cast it  
upon God

In this case it is not lawfull for thee to pray unto God for the death, the sicknesse, the impoverishing, or any way the hurt of thine enemy, leave him to the judgement of God, and pray unto God, to forgive him his wicked malice. Yet it is lawfull for thee to pray unto God, that hee will bee pleased to confound the devices, and to crosse the attempts, and to scatter the prepared power of thine adversaries. So we reade that *David*, in the time of *Absoloms* treason, when he understood that *Achitophel* that great politician took part with him, he feared his counsell, and first prayed unto God, saying,

*O Lord, I pray thee turn the counsell of Achitophel into foolishnesse.* And afterward sent his wife and faithful friend *Hushai* the Archite to bee an opposite unto *Achitophel*, by whose meanes indeed *Achitophels* counsel was rejected, to the danger of *Absolom*, and safety of *David*, and many like prayers we have in the Psalmes. In one place, *Up Lord, let not man prevayle.* In another place,

2 Sa. 15. 31.

Psal 9. 19.

Let

*Let not them that are mine enemies, unjustly reioyce over mee, neither let them minke with the eye that hate me without a cause. And in another place, Let not the wicked have his desire, O Lord; performe not his wicked thought, lest they be proud. Thus wee see that the Saints have made their prayer unto God, against the malice, power, and cunning of their adversaries, that God would be pleased to rebate their pride, to asswage their malice, to confound their devices, and delude their cunning, that they might not prevaile to do the mischief that they intended. And so farre it is lawfull for thee to pray for their disappointing.*

*And because sometime the servants of God, have made request unto him, against the persons of their enemies, praying for their destruction; as Elias did against the messenger of the King of Israel, saying, If that I be a man of God let fire come down from heaven, and devour thee and thy fifty. As David in divers places of the Psalmes, let them be confounded and put to shame, that seeke after my soule, let them be turned back and brought to confusion that imagine mine*

*Psal. 35. 19.*

*Psal. 140. 2.*

*1 Kin. 1. 10*

*Psal. 35. 4.*

*mine*



Psal. 109. 6

Act. 8. 20.

1 Tim. 4. 14.

mine hurt. And in another place, *set thou the wicked over him, and let the adversary stand at his right hand, when he shall be judged, let him be condemned, and let his prayer be turned into sin.* As Peter the Apostle prayed against Simon Magus, *thy money perish with thee; that is, both thou and thy money perish.* And Paul the Apostle against Alexander the Copper-smith, saying, *Alexander the Copper-smith hath done me much evil, the Lord reward him according to his works.* Let none of us think that for the procuring our ease, and deliverance from our neare troubles, it is lawfull for us to bend the force of our prayers against the persons of our adversaries, and to desire their destruction or hurt. For those whose examples are before remembered, were the Prophets of God, and Apostles of the Lord Iesus Christ, who knew the reprobation of those against whom they prayed, and so rather pronounced the known judgements of God, than the private affections of their own hearts: and if they pronounced their own affections, they were affections conformed to the known judgements of God, not contending

tending to guide and move Gods  
 judgements. So doth *S. Austin* affirme  
 of all such prayers, saying, *those things*  
*which are spoken in the forme of wishing,*  
*are things opened by a spirit of prophecy-*  
*ing, and when they say, let that be done,*  
*and let that be done, it is no other than*  
*if they had said, such and such a thing*  
*shall come unto them.* Now we have  
 no such knowledge of any mans repro-  
 bation, he may prove a shep of Christ,  
 whom as yet by his fruits we finde and  
 therefore esteeme a wolfe. And we  
 have no such spirit of prophecy by  
 which wee can foretell, what wrath  
 from God shall fall upon them. And  
 also our Saviour hath given unto us,  
 this rule which wee must follow.  
*Pray for them that hurt you and perse-*  
*cute you.* Therefore if God be plea-  
 sed to ease us of the Burthen of our  
 troubles by weakning the power,  
 asswaging the pride, and malice, and by  
 disappointing and scattering the pur-  
 poses and counsell of our enemies, we  
 in seeking this grace at his hands, may  
 pray against their devices, but not a-  
 gainst their persons. And therefore by  
 this rule is no countenance given to  
 the

August in  
Psal. 35.

Mat. 5. 44.

1. Cor. 13. 2.

the dire imprecations, and bitter curses that many uncharitable men powre out against their troubles.

By removing the troubler from thee, or thee from him.

Perhaps it may please God to ease thee of this Burthen of domestick troubles, making them short, either by removing thy troubler from thee, or by removing thee from thy troubler. And this removall may bee made, either by death or by some other course. And thereto some rules pertaine, in the right observation whereof a wise man for his ease casteth his Burthen upon God.

If his remove be by death.

Psal. 36. 9.

Psal. 68. 20.

If the remove be to bee made by death: this is a thing that God may do at his pleasure, because he is the Lord of life, to give it and continue it. David saith unto God; *With thee is the well of life.* And to him also pertaineth all power over death, to hasten it and bring it forward. The same Prophet saith of the same God; *To the Lord God belong the issues of death.* This manner of remove by death it is not lawfull for thee to desire, much lesse by thy hand to further, either in the death of thy selfe, or of thy troubler. If God bee pleased to do it for thee, either in

re-

removing thy troubler from thee, or in removing thee from thy troubler, it is every way a work of his mercy toward thee.

If God by death remove the troubler from thee, it is his mercy to thee. When God by death had removed *Absolom*, that had greatly troubled his father and made him flie from Ierusalem, then was that domesticall trouble at an end, and *David* returned in peace to Ierusalem. That remove of the troubler by his death was Gods mercy to the troubled. So likewise if God by death remove thee from thy troubler, that also is Gods mercy to thee, for so he giveth thee rest, as the Prophet *Esay* speaketh, saying; *The righteous perisheth, and no man considereth in his heart: and mercifull men are taken away, and no man understandeth that the righteous are taken from the evill to come.* This is also Gods gracious mercy delivering him from trouble.

*Esay 57. 1.*

But for thee to be an actor in these things, it is altogether unlawfull, God having given to thee a commandement to the contrary; *Thou shalt not kill.* *David* would never so be eased of his troubler

*Exo. 20. 13.*

H

*Saul:*

1 Sa. 26 10

*Saul*: he would not do it himselfe, nor suffer others to do it, though he often had opportunity, but waited on the hand of God, saying to *Abisbai*, that would have smitten him while *David* and he stood by *Sauls* beds side; *As the Lord liveth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battell and perish: the Lord keep mee from laying mine hand upon the Lords annoynted.* And at last he was eased by *Sauls* death without laying his hand upon him, it is the remedy of tyrants and blood-thirsty persons, to seek ease of their troubles, by procuring the death of their troublers. And it is the remedy of faithlesse and desperate men, to ease them of their Burthen of troubles, by removing themselves from their troubles and troublers by their death. So did *Saul*, *Achitophel*, and *Iudas*. Those men that so remove themselves and others, cast not their Burthen upon the Lord, who is the giver of life, but cast it upon the devils back (and themselves withall) who was a murderer from the beginning.

If it be by  
shift of  
place.

But if a remove for thine ease may be effected by shift of place, that may both  
be

be desired and used without sin. *Isaack* sent his sonne *Iacob* away from his brother *Eſau*, when *Eſau* in his anger had sworn to ſlay him. *David* fled from the hand and lavelin of *Saul*, and ſhifted for himſelfe by removing from place to place: and he conveighed all his fathers houſe into the land of *Moab* from *Saul*'s reach. The Lord Ieſus oftentimes withdrew himſelfe from the fury and rage of the Iewes: And he gave his diſciples a rule for times of perſecution, ſaying, *when they perſecute you in this City, flie unto another.* And many honeſt men have removed their habitations, to avoid ill neighbours, and to bee out of the reach of too neare troublers. And many have purged their houſes of unquiet ſpirits, both children and ſervants, as they might do, when they could not amend them in the houſe.

Mat. 10. 23

But yet I muſt tell you, that if children and ſervants increaſe the Burthen of thy domeſtical troubles, this turning them out for thine eaſe, muſt be the laſt remedy that muſt be uſed; and all other meanes for their amendment muſt firſt be attempted, becauſe children and ſer-

Ru'es concerning  
remove of  
children  
or ſervants.

vants are not sent of God into thine house, only for thy pleasure and ease, but they are committed unto thee to be brought up under thee, and to be trained by thee to grace and good behaviour. And that is a thing that thou must looke unto somewhat more than only to thine own quiet, that thou maist be able to answer God for their soules. If any member of the body be diseased and out of temper, putting the head and whole body to paine, a man will not at the first cut off that member, but first he useth all meanes to cure it, and doth with much patience endure the weaknesse of it, and will suffer a blind eye, rather then pluck it out of the place; and a lame hand rather than cut it off; and a fore leg rather than let the Saw come to it: and that shall be the last work, if he do it at all. And children and servants are members in the body of thine house; therefore he is but a bad head and governour, that presently, because children and servants are troublesome, that thrust them out of doores to seeke their ease. By removing them must bee the last attempt. But if other attempts first made by thine own authority and wisdom

dome, then after by the counsell of neighbours and friends, and last by the power and countenance of the Magistrate, will do no good upon them, but they persist in their wickednesse, and prove incurable, to the hurt of thy selfe and others in thy family; *Then the eye, the hand, and the foot that offendeth may be cut off.* If children or servants, or any other that may be turned away, be as tender and deare as thine eye, as serviceable as thine hand, as necessary as thy foot, let them depart. The whole is to be respected before a part, and the head before a member. Thus God may be pleased to shorten thy sorrow by a remove and shift of place between thy troubler and thee.

Mark. 9. 43

If God be pleased to continue thy trouble long, all the former advices must be practised as time affordeth opportunity, because thou knowest not what happy houre of thine ease God hath set down in his good purpose. And those two common rules of patience and prayer must never be neglected.

If thy trouble continue

And for the mittigating of thy sorrow under that Burthen, consider these things that follow, and they will bring

Consolations to comfort in long troubles,



Iob 14, 1.

much ease unto thy minde. First, that it is the common condition of all *Adams* children, in this world to have troubles; as *Iob* speaketh most truly, *Man that is borne of a woman is of a short continuance, and full of trouble.* And if it be common to all, without exception of any (how great how godly soever) thou shouldst be too delicate to desire to be exempted.

2 Tim. 3. 12

Secondly, in a more neare manner, it is common to all the Saints of God to have troubles in this world, more than the wicked, by reason of the enmity that the wicked world beareth to the godly, being unto them a step-mother, while like a naturall mother, she affordeth all the delight shee can unto her own. The Apostle *Paul* saith, *All that will live godly in Christ Iesus, shall suffer persecution.* And if it bee common to all Christs followers to beare a crosse and follow him, thou must not looke to be free.

Thirdly, thy troubles, if they should continue unto the last houre of thy life, yet are they but short, for life it selfe is short, & no trouble, but is shorter. They end and give place one to another, and  
God

God interposeth between trouble and trouble spaces of quiet and gladnesse, and they are mixed with much cause of rejoycing, not only in regard of future mercies hoped for, but also in regard of present mercies possessed. Which mixture is as good and pleasant, as the ending of troubles: and therefore they are to bee esteemed short: as also the Apostle calleth them, saying, *Our light affliction which is but for a season*, and he that shrinketh for short troubles, is but faint-hearted.

Fourthly, thou hast *Christ* joyning his shoulder to thine, and bearing part with thee in every Burthen of thine, and hee beareth both in compassion to pity thee, and also in his divine power to assist thee, that thou mayst not sinke under thy Burthen. Therefore doth hee call thy yoke his yoke, saying, *Take my yoke on you*. Therefore when hee speaketh of the unkindnesse shewed to his followers, he speaks on this manner, *I was hungry, and yee gave mee no meat, I was thirsty, and yee gave mee no drink*. And speaking to *Saul*, then persecuting those that called upon his name, he said unto him; *Saul, Saul,*

*Mat 6. 11.*  
29.

*Mat 25.*  
42.

Acts 9. 4.

*why persecutest thou mee?* Thus hee maketh himselfe a party in all the sufferings of his servants : and what Christian man shall grudge to beare his part in that Burthen, wherein he hath the Lord *Iesus* so kindly and so strongly bearing with him.

2 Sam. 16.  
11.

Fiftly, let him consider that those troubles that disquiet his life, were not raised up against him without Gods appointment: as *David* said of *Shemei*, *Suffer him to curse, for the Lord hath bidden him.* And if thou diddest grieve to receive, or disdaine to put up the offered wrong at the hands of the offerer, yet receive them without griefe, and put them up without disdaine at the hands of God, and for his pleasure sake.

Lastly, let him consider that troubles availe much to the practise of Christianity, they make us remember God more often, and pray to him more fervently than otherwise we would. They make us remember our selves that wee are but dust, and have offended God : they pull down pride, and provoke unto repentance : they work in us bowels of compassion, causing us to pity others in trouble : they make us lesse to love  
this

this present world, and more to desire and long for heaven. These considerations put together, are of great power to make any Christian man to beare them patiently, and to esteeme them no Burthen, though God in his wisdom suffer them to lie long upon us. The rules hitherto delivered, teach kindly how to cast our Burthen of domestical troubles upon God. When our trouble is caused by the wrong offered unto us by others, in their unthankfulnesse, disobedience, injustice, or frowardnesse.

Sometime thy home-trouble is occasioned by sicknesse, death, or some calamity hapned unto thy selfe, or to some other, either kinsman, neighbor, friend, or of thine own family.

If it be sicknesse, feare of death, or any calamity upon thy selfe, we know that every man is readily sensible of his own evill: If it be sicknesse, death, feare of death, or calamity whatsoever upon others, we know that some one is more neere and deare unto thee than some other, and accordingly thou art more or lesse sensible in their evils. How in these cases we may cast our Burthens

If thy trouble bee griefe, not wrong.

If grieve  
grow from  
sicknesse in  
thy selfe.

Deut. 32. 39.

1 Pet 5. 6.

Isa. 32. 4

Burthens upon the Lord, let us consider.

First, if sicknesse, feare of death, or any other calamity bee hapned to thy selfe, patience and prayer, commended before for common rules in all troubles, are here to be used. And if it be sicknesse in thine own body, these things observed will give ease to thy minde, and perhaps health also to thy body; and so either remove wholly thy Burthen, or make it more easie. First remember that it is the visitation of God, even of him that saith of himself, *I wound, and I make whole*, that is, I send painfull sicknesse, and again I send saving health. This rule will lead thee into many other, whereof every one will greatly help thine ease. It will teach thee, as the Apostle Peter also teacheth thee, when he saith: *Humble your selves under the mighty hand of God, that hee may exalt you in due time*. For it will make thee patiently to yeeld to the Lords pleasure. Secondly, it will make thee looke into thy life past, and to acknowledge thy sinne provoking God, as it moved David, saying, *Thine hand is heavy upon me day and night, and my moysture is turned into the drought of Summer,*

*summer, then I acknowledged my sinne unto thee: for I thought I will confesse against my selfe my wickednesse unto the Lord, and thou forgavest the punishment of my sinne. And thirdly, with a resolution to depart from thy former iniquity, it will move thee to pray unto God for health, and to vow prayse and thanks unto God, as the sicknesse of Hezekiah wrought zeale of prayer and thanksgiving in him; Then Hezekiah turned his face to the wall; and prayed unto the Lord, and said, I beseech thee, Lord, remember now how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And for his resolution of praying God, it followeth in the same place; The grave cannot confesse thee, death cannot prayse thee, they that go down into the pit cannot hope for thy truth, but the living, the living, he shall confesse thee, as I do this day: the father to the children shall declare thy truth. The Lord was ready to save me therefore we will sing my song, all the daies of our life, in the house of the Lord. The first acknowledgement of Gods hand, will produce all these things following, as patience, confession of sinnes, prayer, and*

*Esa 38.2.*

*Esa 38. 18.*

2 Chro. 16.  
12.

and vowes of thanksgiving: and every of these at the hands of God, will obtaine ease of thy griefe. Then lastly, it will move thee in all the meanes thou usest for the recovery of health, to looke higher, than either to the skill of the Physition, or vertue of the medicine; that thou mayst not fall into the mischiefe of *Asa* King of *Juda*, of whom it is written; *Asa in the nine and thirtieth yeere of his raigne, was diseased in his feet, and his disease was extreame: yet hee sought not the Lord in his disease, but to the Physitians. So Asa slept with his fathers, and dyed.* Thus availeable to the easing of thy Burthen of sicknesse in thy selte, it will be, to acknowledge therein the visitation of God.

If it be a  
ny other  
calamity.

And if it be any other calamity of whatsoever kinde fallen upon us, (and divers they are that may fall upon us: as for example, *Ioseph* was sold unto strangers, and imprisoned in *Aegypt*: the men of *Zeklag* were spoyled of all that they had, in their absence with *David*: *Abiathar* of the house of *Eli*, was cast out by *Salomon* from being Priest unto the Lord: warre and famine, and the

the anger of Princes, yea many inferior causes, breed many calamities) the only sure way of casting our Burthen upon God, is to acknowledge the work of God in our calamity, patiently to beare what he layeth upon us, and heartily to pray unto him for succour. That we ought to acknowledge Gods work in our calamity, and patiently to beare his pleasure, *Iob* doth teach us saying, *Shall wee receive good things at the hand of God, and not receive evill?* Surely we do never deserve any good at the hand of God, and wee do continually deserve evill: what reason then have wee to desire ever to receive good that we never deserve: and never to receive evill that wee ever deserve? Patience therefore in bearing the calamity that God layeth vpon us, doth well become the sonnes of men. And that in our calamity wee ought to pray unto God, if wee would have him to ease us of our Burthen, is so cleare, that we need no prooffe for it. What man is he, religious or profane, beleever or unbeleever, that doth not in his calamity remember God, look up to heaven, and pray to God? the *Marriners*

*Iob 2.10.*



Jon. I. 5.

Job. 16. 23.

riners in the ship, whereinto *Ionas* was entered, when he fled from God, when the storme upon the sea was fore, and the tempest proved a calamity unto them, so that they threw the wares out of the ship into the sea, to lighten the ship, for safety of their lives, without instruction they could then, according to their knowledge of God, fall to prayer. For so it is written; *The Mariners were affraid, and cryed every man unto his God.* Though it bee not generall with all men, being in calamity and misery, to beare it patiently, yet it is generall with all men in calamity and misery to pray for ease. So that a religious man, being burthened with any calamity, needeth not so much to be taught, that it is fit for him to pray, as hee needeth to be comforted, by being put in hope, that God will in due time answer his prayer: as surely he will, if he bee called upon in the name of his beloved sonne. For so hath the Lord *Iesus* assured us, saying. *Verily, verily I say unto you, what soever yee shall aske the father in my name, he will give it you.* Let him pray therefore unto God the father in the name of the Lord *Iesus*, and patient-

patiently attend the Lords leisure, and in due time hee will have mercy upon him. This is when any calamity is fallen upon us, to cast our Burthen upon the Lord, for our ease.

If it be the feare of death, that is thy Burthen: and perhaps with regard unto others that shall be in some danger by thy death, as wife, children, servants, and others that have their education and maintenance under thee. First, the Burthen of feare of death, is made easie to a godly man by many considerations, in all which he casteth his Burthen upon the Lord. First he will consider that it is common to all *Adams* posterity. As *David* being ready to die, saith unto his sonne *Salomon*; *I go the way of all the earth*: therefore death ought not to seeme fearefull to thee, that is common to all. Secondly, he will consider that he cannot die before the time appointed of God, that gave him life, and assigned from everlasting the certain length of it; as *Iob* saith, *Is there not an appointed time to man upon earth?* And shall any desire longer life, than the giver of life alloweth? Or shall any be grieved to resigne his life into the hands of him that

If it be  
feare of  
death.

1 King. 2. 3.

Iob 7. 1.

Rev. 14. 13

1 Corin. 15  
55.

Phil. 1. 23.

that gave it? Thirdly, hee will consider that the end of life shall bee the end of trouble unto him, and that his death shall bring him rest, from all troubles, as the Spirit of God from heaven hath proclaimed, saying, *Blessed are the dead that die in the Lord, for they rest from their labour.* Rest and ease from weary labour, is obtained by our death and departure out of this life. Fourthly, he will consider that the sting and danger, and all bitterness of death is taken away by the death of *Iesus Christ*, and death unto the Saints is made the gate of life: the Apostle saying; *O death where is thy sting? O grave where is thy victory? The sting of death is sinne, and the strength of sin is the law. But thanks be unto God, which hath given us victory through our Lord Iesus Christ.* Lastly, for his ease, of feare in the approach of death, yea for the filling of his heart with all true comfort in death, that he may rather desire and long for, than any way feare the houre of his death, he will consider, that his death shall bee the gathering of him unto *Christ* his redeemer: as the Apostle saith, *Desiring to bee loosed, and to bee with*

*with Christ, which is best of all.* For while we live in the world, we are absent from the Lord, and we walk by faith and not by sight. But when wee depart this world, we are gathered unto him to dwell for ever with him. And that is performed which he promised, saying, *Though I go to prepare a place for you, I will come againe, and receive you unto my selfe, that where I am, there may ye bee also.* By these considerations is the Burthen of the feare of death made easie to a beleever: and in all these considerations doth he cast his Burthen upon the Lord for his ease.

Iohn 14. 3.

If he therefore feare his own death, because others shall want him: his wife shall bee a widow, his children shall be fatherlesse, his servants shall be orphans, and many shall misse him, that now have a helper of him; and for their sakes, rather than for himselfe, hee is afraid to die. This Burthen is to bee cast upon God, by commending them unto his providence, who giveth food to all flesh, because his mercy indureth for ever: and who is the keeper of *Israel*; that neither slumbereth nor sleepeth. And

I

that

Ezec. 18. 4.

that he may do this the more comfortably, for the ease of his heart, let him remember that the Lord saith, *All soules are mine, both the soule of the father, and also the soule of the sonne are mine.* He that created thee, and had a care of thee as the work of his hands to maintaine thee, created also thy wife, thy children, thy servants, and thy poore friends, and therefore hath also a care of them as the work of his hands to maintaine them. And hee that gave his Sonne for thee to redeeme thee, and therefore had a fatherly care for thee, to do all things for thy preservation and salvation, did also give his Sonne for them to redeeme them, and therefore also hath a fatherly care of them, to do all things for their preservation and salvation: so that thou mayst most safely commend them to his mercy. And let him remember what the Prophet hath said of God, pertaining particularly to this griefe, as if it were intended for his ease in this case:

Psal. 68. 5.

*He is a Father of the fatherles, and Iudge of the widowes, even God in his holy habitation.* So that thou shalt not leave thy wife without a husband, thy children without

without a father, thy servants without a master, and thy poore friends without a helper, when thou commendest them to God. He will be all in all unto all and every one of them. And therefore in this griefe, remembering Gods providence, thou castest thy Burthen upon God, and easest thine own heart, when thou commendest them unto him.

And if it be not thine own sicknesse, death, or calamity, that grieveth thee, but the sicknesse, death, or calamity of some other neere unto thee, as of thy husband or wife, thy parents or children, thy master or servant, or some neighbour, or friend that was neere and deare unto thee: (with commendation of thy compassion, that ought indeed to stretch it selfe to all these, & further also: for the servants of God must not be without naturall affections.) This is, in the case of their sicknesse and calamity, to cast thy Burthen upon the Lord, first to minister what help and comfort thou art able unto them, both with good words and also with reall services, that they recovering the sooner out of their sicknesse and calamity, thy heart may

If thou art  
grieved for  
others,

First, help  
to ease  
them what  
thou canst.

2 Kin. 4 20

the sooner be freed of that griefe, that thou sustaineſt for them. And in this miniſtring of comfort and help unto them, thou ſerveſt the Lord, and becommest the meanes and instrument of his mercy to the afflicted. Therefore it is ſaid of the woman of *Shunem*, *Eliſha's* good hoſteſſe, that her ſick ſonne *ſate on her knees till noone*: that is, ſhee was grieved for his ſickneſſe, and with a moſt willing heart gave him the beſt help and comfort that ſhee could. Hence grow all thoſe works of mercy, that the Lord *Ieſus* ſaith, hee will remember and reward when hee commeth in his glory. Hence commeth the feeding of the hungry, the reſreſhing of the thirſty, the cloathing of the naked, the entertaining of the ſtranger, the viſiting of the ſick, and releeving men in bonds. Hence grow all theſe works of mercy, namely, that men and women of tender hearts, which have bowels of compaſſion in their bodies, are grieved to behold the want, the miſeries, and calamities of others, and do eaſe their own hearts, by uſing all means to eaſe the others calamity: ſo caſting in a moſt ſweet manner the

the Burthen of their own griefe upon God, who will certainly comfort them that labour to comfort his afflicted ones. Unto this rule pertaine all the precepts of ministring to the necessities of the Saints.

But because while thou art thus casting the Burthen of thy griefe upon God, by using all good meanes to relieve them for whom thou art grieved. Because (I say) they are not presently freed from their calamity, nor thou from all thy sorrow conceived for their sakes: therefore unto this diligence of helping and succouring the miserable (if thou wilt soundly and fully cast thy Burthen upon God) patience must be added, and prayer: patience to beare quietly their sickness and calamities whom thou lovest, for the Lords sake that hath appointed it so, glorifying him in all his works: and prayer, to intreat the God of mercy to remember (in his mercy) those thy miserable friends, and to raise them up whom he cast down. Heere remember *David* praying for his sick child: *Daniel* praying for the returne of the captivity: the *Centurion* praying for his

Then patience and prayer.



*Phil. 4. 5.*

If it be for  
the death  
of others,

*2 Sam. 12. 16.*

sick servant : and the Church praying for *Peter* imprisoned. I will instead of all examples adde the precept of the Apostle *Paul*, making patience and prayer the chiefe rules of obtaining ease of all Burthens, saying, *Let your patient minde be known to all men, the Lord is at hand : bee nothing carefull, but in all things let your requests bee shewed unto God, in prayer and supplication, & giving of thanks.* Thine own diligence in shewing mercy and helping, thy patient attendance upon God, with thy faithfull prayer for the afflicted, are the meanes of casting thy Burthen upon God, when thou art grieved for the sicknesse and calamities of others.

But if it bee the death of some deare friend that thou art grieved for, wherein perhaps thou thinkest thy griefe remediable, because thy dead can not live againe : even for this very cause, oughtest thou to beare the death of thy friend quietly, because thy dead cannot live againe. And herein we have *David* an example of godly fortitude unto us, who having a child sick, did while it yet lived, afflict his soule. For it is written, *David besought God for the child.*

child, and fasted, and went in, and lay all night upon the earth. Then the Elders of his house arose, to come unto him, and to cause him to rise from the ground, but he would not, neither did hee eat meat with them. Thus while there was hope of remedy, he gave way to the sorrow of his heart. But it followeth; *On the seventh day the child died: & the servants of David feared to tell him, that the child was dead: for they said, behold while the child was yet alive, we spake unto him, and he would not hearken unto our voyce: how shall we say unto him, the child is dead, to vex him more? But when David saw his servants whispered, David perceived that the child was dead: Therefore David said unto his servants, Is the child dead? And they said, hee is dead: then David arose from the earth, and washed, and annoynted himselfe, and changed his apparell, and came into the house of the Lord, and worshipped, and after came to his own house, and bade that they should set bread before him, and he did eat. His sorrowing ended when he once saw, that there was no hope of enjoying any longer the company of his child. Now this course seemed to his servants a new*

2. Sa. 12. 18.

2 Sa. 12. 21.

2 Sa. 12. 21.

and strange kinde of philosophy, that he should mourne in the danger of death, and yet rejoyce, or at least comfort himselfe with any content in death: and therefore his servants said unto him, *What thing is this that thou hast done? thou diddest fast and weep for the child while it was alive: but when the child was dead, thou didst rise and eat meat.* And what reason had he for this strange and unwonted behaviour? *Hee said, while the child was yet alive, I fasted and wept: for I said, who can tell whether God will have mercy on me, that the child may live: but now being dead, wherefore shall I now fast? can I bring him againe any more? I shall go to him, but he shall not return to me.* Behold, the same thing that maketh thee to mourne, namely, that thy dead shall not returne to thee; the same consideration *David* made the ground of his quiet and content, and therupon he comforted his heart, and would not continue in heaviness for that that could not be helped. So that it is (to a right understanding man) ground enough to build content and quietnesse of heart upon, that God hath done his work, which thy sorrow cannot revoke.

But

But, for the further quieting of thy minde, know that thy dead shall live againe : as the Prophet *Esay* saith, *Thy dead men shall live with my body shall they rise.* There is a day appointed of God, wherein they shall return out of the dust againe, and live againe in their bodies then glorified. Yea, know that for thy comfort, that thy dead do now live, and howsoever their bodies lie without life in the grave, yet their soules do live, and shall live for ever with God. And with these considerations of the present life of the soule, and the future life of the bodies, the Apostle would have wise Christians comfort themselves over their dead, & not give way to their affections, to mourne without measure, saying, *I would not brethren have you ignorant concerning them which are asleep, that yee sorrow not as other which have no hope. For if we beleeve that Iesus is dead and risen, even so them which sleep in Iesus, God shall bring with him. For this say we unto you by the word of the Lord, that we which live, and are remayning in the comming of the Lord, shall not prevent them that sleep. For the Lord himselve shall descend from heaven with a shout,*  
and

*Esa. 26. 19.*

*1 Th. 4. 13.*

*and with the voyce of the Archangel, and with the trumpet of God. And the dead in Christ shall rise first. Then shall we which live and remaine, be caught up with them in the clouds, to meet the Lord in the aire, and so shall we ever bee with the Lord. Wherefore comfort your selves one another with these words.* Let them mourne for their dead, that know not the hope of the dead, and suppose them extinct that are departed : but let them which in the schoole of *Christ*, have learned what is the condition and hope of the dead, how their soules do presently live with *Christ*, and that their bodies also shalbe raised up in glory at the last day. Let them rejoyce in the behalfe of their dead, and throw off that Burthen of sorrow, which is so heavy unto them. And thus much for the second branch of temporall troubles, namely, for domesticall troubles, and the casting of that Burthen upon God.

CHAP. X.

*The third temporall Burthen is, troubles more remote : how to cast this Burthen upon God.*

**T**He third branch is of *troubles more remote*, having a beginning further of, when those by whom thou art wronged, are not of thy family, neither of thy kindred, neere acquaintance; nor neighbours; but strangers of another kindred, family, or habitation: yet having so much knowledge of thee, and acquaintance with thee, as to make thee the marke of their malice, and object for their envy and evill hearts to work upon. And those, for whom thou art grieved, are not of the same house, stock, village, or countrey with thee: yet because they are men, and have fellowship with thee in common nature, or because they are Christians, and have fellowship with thee in the same common religion, thy heart is grieved by way of compassion, to heare of the calamities that are hapned unto them. And these remote troubles and griefs may

may happen to him that hath peace in his own house, liveth quietly with his neighbours, and lovingly with his friends, and hath comfort and joy in their health and prosperity.

Generally  
use pati-  
ence.

The rules given for domestick troubles, are also very fitting for these: first therefore arme thy selfe with patience, and quietly suffer till God send ease. And for the confirming of thy patience, consider that the hearts of all men being in the hands of God, these should never have had any will to offer the wrong, if God for some holy cause had not stirred them up, as hee is said to have stirred up troublers to *Salomon*, when he fell to idolatry: *Then the Lord stirred up an adversary unto Salomon, even Hadad the Edomite, &c.* And therefore though thou grudge to beare at the hands of men, yet beare with patience and humility the good pleasure of God, who knoweth when and how to make thee amends. *David* with this consideration confirmeth himselfe in his patience, saying, *I should have beene dumbe and not have opened my mouth, because thou didst it.* *Saint Jerom* reads it, *I have been dumbe, and will*

1 Ki. 11. 14.

Psal. 39. 6.

*will not open my mouth.* Tremellius reads it, *I am dumbe, and do not open my mouth.* The meaning is, that either he should have kept silence; or hee had kept silence, or he did keep silence, or was resolved hereafter to keepe silence: or else altogether, for time past, present, and to come, he held himselfe bound as by way of duty, in his trouble to be mute and dumbe, from murmuring, raging, and all works of impatiencie, upon this only reason, *because thou didst it*, that is, because he knew it to be the handy work of God.

And unto patience adde prayer: for though it becommeth a godly man in his trouble to shut his mouth against all words of murmuring, yet it becommeth him not to shut his mouth in the time of trouble; against words of humble prayer. For by silence from murmuring, it is manifest, that God is feared, and his pleasure approved: but by silence from prayer, it is manifest, that God is neglected, and his help little set by. In these troubles therefore, and in all troubles, it is a principall point of casting our Burthen upon God, to seeke his help  
by

And use  
prayer.



by prayer. And the same consideration of Gods deed (in stirring up the adversary) that serveth to shut our mouths against words of murmuring, serveth as strongly to open our mouths for words of humble prayer. That child, that bearing the fathers displeasure, and in the fathers displeasure suffering want of some wonted ease, doth refuse to make request unto his father, for the withdrawing of his displeasure, and the restoring of wonted liberty (especially being by the father commanded to make request, and assured by his fathers promise that when hee doth make request all shall be forgiven) that child plainly appeareth to beare too big a heart against his father. And a wise father (not willing to be contemned of his child) wil not restore his child to his wonted grace and liberty, till he humble himselfe, and intreat his father, Even so that Christian man that hath displeased God (and who hath not justly deserved his displeasure) and feeleth upon him the hand of his displeased God, in troubles, that these remote enemies (stirred up of God) do put him unto, and doth not humble himselfe, and pray

pray unto God for his favour, and ease (seeing God hath both commanded him to pray, and hath also promised to heare him, and help him when he prayeth) that man shewes a heart over swolne against his God, and God in justice can do no lesse than deny to send him releefe, so long as he refuseth to intreat for releefe. This therefore is a speciall point of casting our Burthen vpon God, in these and in all troubles, that men do learne to make humble prayer unto God.

But from these generall rules let us consider of the particular, and here, as I said before of domestick troubles. Let us first consider of them that grow unto us from enemies that wrong us. After of our griefe for friends.

Of these some bend their malice against our estate, and by cunning and fraud in bargaining, by violence and power in oppressing, by robbery in the high way, and by advantages offered to their covetous and mercilesse hearts, seeke to enrich themselves by thy spoyle, or at the least to weaken and overthrow thine estate, and to scatter thy riches as a spoyle.

Particu-  
larly for  
wrongt.

Some

Some bend their malice against thy good name, and by rayling and open exclamations to thy face, after the manner of *Shemei*, and by slandering and close tales behind thy back, after the manner of *Doeg*, by misconstruing and mis-reporting thy just doings, and by imputing unto thee those bad deeds, that thou never hadst thine hand in, seeke to blemish thy reputation in all places, and to bring thee into disgrace.

Some bend their malice against thy life: and either vow and attempt themselves to kill thee, as *Isab* did *Abner*: or hire and set on others to murder thee, as *Abolom* set on his servants to murder *Amnon*: or accuse thee to men of more fury and violence than themselves, betraying thee into their hands, to be sacrificed to their wrath: or stirre up and arme by false accusations the Magistrate against thee, that under shew of justice thou mayst bee unjustly overthrown. Let us see how the Burthen of these troubles is to be cast upon God.

If thou gawest the occasion.

Consider here first of all whence the occasion grew; and if thou findest thy troubles

troubles provoked by any private error of thine, seeke to satisfie them whom thou diddest wrong, and bee not of the stomack of them that will maintaine what they have done, be it never so injurious, and acknowledge thy fault, make reasonable amends, seeke reconciliation, and by all meanes assure unto them thy resolution to abstaine from offering like wrongs any more. *Shemei*, though none of the honestest, nor wisest men, yet when he considered that his wrong done to *David* might breed him that enmity that might become a Burthen, heavy and dangerous to his peace and life; for his ease and safety his wit served him to confesse his fault, to seeke peace submissively, and to offer better service for the time to come: when *David* after the overthrow of *Absolom*, came back over *Iordan* to returne to *Ierusalem*, *Shemei* came with haste to meet *David* at the rivers side, and he fell before the King when hee was come over *Iordan*, and said unto the King, Let not my Lord impute wickednesse unto me, nor remember the thing that thy servant did wickedly, when my Lord the King departed

2 Sa. 19. 18

parted out of Ierusalem, that the King should take it to his heart : for thy servant doth know that I have done amisse. Therefore behold, I am the first this day of all the house of Ioseph that am come to go down to meet my Lord the King. And this submission of his, confessing his fault, and craving pardon, prevayled with *David*, so that hee did not let his wrath fall, as a heavy Burthen upon the neck of *Shemei*, though there were some men present that did much provoke *David* to revenge.

If thou  
give not  
the occa-  
sion,

But if thou bee free, having given them no occasion, and only sufferest wrong, the fault being wholly in thine enemy : I tell thee, this very testimony of thy conscience is a great easing of thy Burthen, if thou suffer not for thy sinne, but for their malice. So did the Lord *Iesus* suffer among the Priests and Pharises. The greater halfe of the Burthen is by this meanes turned off, when peace of conscience abideth with thee : other griefs and wrongs may be the more easily indured. *Salomon* saith in the Proverbs, *A good conscience is a perpetuall feast.* This is no small pleasure to a good man, that hath

Pro. 25. 25.

hath been urged and vexed with unkindnesse abroad, that when he cometh home, hee entreth into his closet, and examineth his heart, and findeth that he is in no fault, and can plead his innocency before God: it is a feast to him: he sitteth down boldly and cheerfully by the mercy-seat of God, and despiseth with a godly scorne, both the wrong done, and the wrong doer, saying in his heart, by the mercy of God, this wrong shall turne to my good, and this wrong doer shall not prevaile against mee: and with great confidence of heart he powreth out his desires before God. Saint *Peter* hath a saying that agreeth well with this point, that wee have now in hand; *Let none of you suffer as a murderer, or as a thiefe, or as a busie-body in other mens matters, but if any man suffer as a Christian, let him not bee ashamed, but let him glorifie God in this behalfe.* Heere is right thy case: having examined thine heart, thou findest that thou art no murderer, nor theefe, nor evill doer, nor busie-body, in the causes pretended by thine enemy, as reasons of his violencē against thee: but thou findest that thou sufferest as a

1 Pet. 4 15.

Christian, that is, thou sufferest without thy desert; therefore thou hast cause to glorifie God, thou hast no cause to be ashamed. This innocency of thine maketh thy Burthen to bee much lighter.

If God will  
reforme  
the trou-  
bler.

Mat. 18. 15

Acts 7. 58.

Acts 8. 1.

And if God have purposed to shorten thy trouble by conversion of thine enemy, though thou have not such opportunity to help him with wholesome counsell, being a remote enemy, as thou hast to help a domesticall: yet as opportunity is offered, remember and practise that precept of the Lord *Iesus*, *go and tell him his fault between thee and him alone*. And otherwise let it be the wish of thine heart, and pray to God for it, that God will be pleased to give him a better heart. Some have observed, that Saint *Stephens* prayer helped much the conversion of *Saul* (after called *Paul*) being one of those remote troublers to him, and a very furious one. When *Stephen* that blessed Martyr of *Iesus Christ* was put to death, *Saul* was a busie doer against him. The witnesses (to whom it belonged to throw the first stone at the condemned person) *laid down their cloaths at a*

jong

*young mans feet whose name was Saul.*  
And Saul consented to his death, and otherwise made havock of the Church, and breathed threatnings and slaughter against the disciples of the Lord. It pleased the Lord *Iesus* in his wonderfull mercy to meet this persecuter in the heat of his fury, neere to the City of *Damascus*, and to convert him, and to make him a disciple.

And the effect of that conversion was peace to the Church, that had been oppressed before with a heavy Burthen of troubles by meanes of that trourler. As it is written, *Then had the Churches rest through all Iudea, and Galile, and Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.* And this conversion of *Saul*, with the Churches peace growing thereby, some have ascribed unto *Stephens* prayer, as an intermediate cause, who while they stoned him, *kneeled down, and cryed with a lowd voyce, Lord lay not this sinne to their charge.* Of which prayer of *Stephen*, *Austen* in his fourth Sermon of the Saints hath this saying, *If Stephen*

*Acts 9.31.*

*Acts 7. 60.*

*Aug. Ser. 4. de Sanctis.*



*had not thus prayed, the Church should not have had Paul : but therefore was Paul (being fallen from his horse) raised from the earth, because when Stephen, with bowed knees was fallen to the ground, hee was heard in his prayer.* Therefore though thou hast not opportunity to admonish thy remote adversary, yet pray unto God for his conversion. Thou knowest not whether God will heare thy prayer, and shorten thy trouble, by changing the minde of thy troubler.

If God will  
remove by  
death,

If it be to be wrought by a remove, and that remove to be made by death, therein thou hast nothing to do before hand, but to maintaine that resolution that alwayes ought to be in all Christians, namely, to yeeld to the will of God, and to approve his work, as well in killing as in giving life, and as well in our selves as in others. And if it please God to take away thine enemy, then is it thy part to prayse his name, that suffereth thy peace to out-live thine enemies fury : but neither work it, nor desire it, nor rejoyce in it as a calamity happened to thine enemy, or to his house : much lesse offer violence to thy selfe,

selfe, that may free thee from short troubles, but it will surely plunge thee into eternall troubles

If God have appointed to shorten thy troubles, by removing either thy troubler from thee, or thee from thy troubler by distance of place, that you may bee yet further asunder, and the one out of the reach of another: as opportunity is offered, wisdom will advise thee what to do. For the departure of an enemy, a wise man said, A bridge of gold should be made, to further his speedy passage, rather than to stay him with any impediment. And it is at thy liberty, flying from the sword's point of persecution and malice, to remove from one City to another.

But if God be pleased to maintaine against thee, the enemy that hee hath stirred up; thy chiefe casting of thy Burthen upon God, is by patience to possesse thy soule, bearing quietly what thou canst not shake off: and by hearty prayer to sollicite the majesty of the most high God, to free thee from thine enemy when it pleaseth him, and in the meane time to give thee wisdom

If God will  
remove by  
shift of  
place.

Themisto-  
cles.

If God will  
continue  
thy trou-  
ble.

to suffer as thou oughtest, to his pleasure. Thus much how to cast the Burthen of remote troubles upon God, when thy trouble groweth from the malice of remote enemies that offer wrong unto thee.

If thy  
trouble be  
grievous for  
others.

Sometimes thou art not hurt by remote enemies, but rather art grieved for remote friends, or strangers, for whose calamity thou art affected with heaviness. Sometime in regard of common humane nature, because they are men, as thou art, and it grieveth thee that any of thine own kinde should suffer such calamity: sometime in regard of common holy religion, because they worship the same God, and beleeve in the same Saviour, that thou dost; and it grieveth thee, that any of thy faith and religion, and any true worshipper of thy God should indure such misery.

Not usuall  
to be grie-  
ved for o-  
thers.

For direction to cast this Burthen upon God, there needeth no long discourse, because I feare there are not many, that beare any such Burthen of sorrow for others misery, or upon whom it lyeth heavy if they sorrow at all, or upon whom it abideth long if it be heavy. Selfe-love permitteth

us not to mourne for the calamity of other men, when we are at ease our selves. The Butler in *Pharaos* Court, when hee had once recovered his own place and honour, never regarded, nor was moved with *Iosephs* imprisonment. *The chiefe Butler did not remember Ioseph, but forgot him.* And those wounds never enter deep in our hearts, which we only see or heare in others, and feele not in our selves : and the teares that fall from our eyes for other mens miseries, quickly dry up. If *Amos* lived in this selfe-delighting and neighbour-contemning age, wanton and excessive one way, but wanting and pitilesse another way, he would surely cry out againe, as before hee did, saying, *They drink wine in bowles, and annoint themselves with the chiefe ointment, but no man is sorry for the afflictions of Ioseph :* that is, every man cherisheth himselfe delicatly, but no man regardeth how other men fare.

Yet because God hath alwayes his, a mercifull father mercifull children : because some there are of tender hearts, that mourne with them that mourne, and have put on, as the Apostle speaketh,

Gen 40.23.

Amos 6.6.

What to do  
in griefe.

Col. 3. 11.

eth, tender mercy and kindnesse; to satisfie them, I pray them to call to remembrance, the three rules given before, in the case of like griefe for frinds more neare. First, so farre as distance of place between thee and them, the small acquaintance that thou hast with them, and thy weake means will suffer, afford them thy best helpe. *Egypt* afforded food to *Canaan*, when famine was sore in that land. The King of *Moab* gave entertainment to *David's* father, and to his whole household, when *Saul's* displeasure was heavy to them in *Israel*. *David* had *Zeklag* given him to dwell in, when he could not be safe in *Juda*. Mercy by hospitality succoureth many strangers, that by famine, warre, and other calamities cannot remaine in safety at home. If thou be grieved for the calamity of them that dwell far off, afford thy best help: thou shalt make lesse thy sorrow for their calamity, while thou makest lesse their calamity by thy mercy. Therefore did the brethren among the beleeving Gentiles, make collections to send to the poore Saints at *Ierusalem*. Secondly, use patience in this case: and till God put an end to their

their miseries, glorifie thou God in his judgements, that so exerciseth truth, humbleth, correcteth, and punisheth. Lastly pray unto God for them, that in his judgements hee will be pleased to remember mercy; and to spare the sheepe of his own pasture, if they be true worshippers: or at least that hee will spare the work of his own hands, whatsoever they be, and forgiving their sinnes, that he will give them repentance, that they may come to the knowledge of him and his truth, and in the end bee delivered from his fiery wrath. In these three things, in helping mercifully, in bearing patiently, and in praying fervently, consisteth the right manner of casting our Burthen of griefe and sorrow for other mens calamities upon God. And so have we considered of this third temporall Burthen of more remote troubles, which hath great affinity with the Burthen of more nigh and domestick troubles and differeth only in respect of the persons, by whom thou art wronged, and for whom thou art grived, in that they are further from thee.

CHAP.

## CHAP. XI.

*The fourth and last temporall Burthen is the difficulties of our callings: how to cast this Burthen upon God.*



He fourth and last branch of our temporall Burthens, is the Burthen of *difficulties* that follow the duties of *our callings*. The callings themselves, whether superiour or inferiour, whether in a private house, or in an ample City, in the whole kingdome, or in the Church of God, are the ordinances of God, as *Paul* saith of the Magistrate; *The powers that be, are ordained of God*; and as might be shewed for all other callings from the highest to the lowest. Therefore they are honorable, and in them we serve the Lord, as so many officers in his house. And the offices that we are tied to performe by the nature and condition of our callings, they are injoynd unto us, (to every calling distinctly) by God himselfe in his word, wherein is set down, what the King, the Judge, and every Magistrate, what the Minister, the husband,

*Rom. 13.1.*

band, the wife, the father, the child, the Master and servant, must do; and therefore those offices are holy. The ends of them are, the glory of God, the peace of the kingdom, the edification of the Church, and the prosperity and good of every private person: and therefore it is honorable to us to bee employed in those callings, and to performe those good offices; for in those callings and offices, wee serve God (whose service is perfect freedom) while others, neglecting to serve in these callings, and to performe these offices, serve their own lusts, the world, and the Divell, to their dishonour. Yet those offices so holy and so honorable, by reason of certaine difficulties that accompany and follow them, do bring a heavy Burthen of troubles upon us.

Somtime wee are insufficient for those callings, and unable to performe those offices. And that happeneth either by our own fault, or by the fault of some others. By our own fault, either in our entrance, ambitiously or covetously thrusting into callings (for the honor and fee of them) that we were never fit for:

If we bee  
insuffici-  
ent.



for : or after our entrance, losing our gifts through sloth, and idlenesse, and so growing unsufficient, as an instrument that is become rusty for want of use. By the fault of others, when they which had power to call and admit unto any place, and perhaps authority to impose, having a good opinion of thy gifts, have singled thee forth somewhat too soone, being willing rather to wait for a fuller growth of thy gifts, than to lose a man of so great hope. In all these cases of our insufficiencie, the duties of our callings prove a heavy Burthen unto us.

If we be  
sufficient,  
but are  
crossed.

Sometime wee are sufficient for the service that our callings bind us unto, and we use faithfull diligence; but some froward men oppose against us; as *Elimas* the sorcerer withstood the preaching of *Paul*. By meanes of which opposition, and crosse working of those men, it commeth to passe, that either thou canst not bring to prosperous issue the good things that thou labourst in, or thou effectest them with much more labour. This maketh the services of thy calling to be much more heavy unto thee.

Some-

Sometime thou art sufficient, and art diligent, and hast effected things happily to thy minde: but then envious men misconstrue, mistake wittingly, and mis-report thy doings, as the *Scribes* and *Pharisees* mistook and mis-reported the holy and most absolute works of the Lord *Iesus*. And then instead of love and commendation, which thou didst look for, thou art blamed; and instead of reward and encouragement, which thou didst deserve, thou art in danger to be punished: this proves a great Burthen. In all these cases, ye see how heavy Burthens grow from honorable and honest callings, besides the continuall care that every good man hath to do his duty in his place. Let us see how we may cast these Burthens upon God to be eased.

If thou be insufficient through thine own fault, ambitiously or covetously intruding into thy calling, to possesse thy selfe of the honor of the place, or of the fee that belongeth unto it, without examining thy strength how able thou wert to do the service of it, or not regarding, though thou knowest thy strength to be altogether insufficient, of which

If we do well and be misconstrued.

If we bee insufficient by our own fault.

which sort are many men both in the common wealth and Church. Such are many ancient men, that having plenty of wealth, and penury of wisdom, that for their worship, make meanes to be in the commission for the peace, having no knowledge (or very little) of the lawes of the kingdome, to help to compound the controversies of the people. And such are yong gentlemen, brought up in idle pleasures, that being yonger brethren, for their better maintenance, make suit to have the charge and leading of Companies for the warre, and would be Captaines the first day, having never yet been good Souldiers: they know how to behave themselves in the house and among friends, but they know not how to behave themselves in the field and against enemies. And such are many ignorant and slothfull men, that seeke to be admitted into the Ministry, and to get a good benefice, that they may live easily, and eat the milke of the flock, yea no care thereof. These men, when they are called and urged to the services of their places, then begins their Burthen to weigh heavy, and their insufficiencie makes them subject

ject to danger and disgrace. How shall these men cast their Burthen upon God, for their ease?

If thou be not very farre from sufficiencie, but that counsell from others, thine own study and travell, the view of other mens doings, some practice made by thy selfe, and other like good meanes, blessed of God (whose help thou must pray for) may bring thee unto some reasonable dexterity in time, use and apply all these meanes, and let prayer bee used with every other meanes, and remember what thou hast undertaken, and that thou canst not without danger neglect the work of the Lord, and God will second thy desire, and travell with his blessing. The twelve, when they were first called, and admitted of the Lord *Iesus*, were not so fit for their places; as afterward they proved. I speak not these things to imbolden any man to thrust into a calling without due preparation, but only to advise for the best, those that are already entred, themselves being hitherto very unready. Let them use good means, and make triall of Gods mercy. It hath fallen out,

L

that

And bee  
not farre  
from suffi-  
ciencie.

that men very raw at their first entring, by deligence after used, have grown very fit, while others, of good fitnesse at their entring, by negligence and idlenesse have lost their gifts, and become very unprofitable.

If we bee  
farre from  
sufficiency.

But if thou bee farre from sufficiency, so that after thy entrance, all thy diligence assisted with prayer unto God cannot inable thee, at least in some mediocrity to do thy duty; then know that God hath not called thee to that place. Then the only way of casting thy Burthen upon God, is in the feare of God to give over that calling, to resigne that place, and no longer, either for honours sake, or wealths, to stand a blank, a cypher, a blot, and an impediment either in common-wealth or Church, and to be an offence in the eye both of God and all good men: and to seeke to get his living by honest labour in some other calling, that he hath been better fitted for, as *Zacharie* reporteth the words of some idle Prophets, in their repentance; as namely, *That he should no more weare a rough garment* (that is the Robe of the Prophets profession,

*Zechar. 13.  
5.*

that

that he was unfit for ) *and he should say,*  
*I am no Prophet, I am an husband-man,*  
*for man taught mee to bee an heard-*  
*man from my youth.* That is, I was  
 never brought up and fitted for the  
 service of a Prophet. where-into I did  
 foolishly thrust my selfe, and therefore  
 I will leave that calling unto more suf-  
 ficient men: and whereas I was brought  
 up to the trade of a husband-man and  
 heard-man, I will henceforth follow  
 that calling, that I may eat my bread  
 with a good conscience, and with  
 Gods blessing, though my reputation  
 and maintenance bee lesse. This is to  
 cast thy Burthen upon God.

If thy ambition and covetousnesse  
 did not make thee intrude, but men  
 had good opinion of thy sufficiencie,  
 as *Pharaoh* had of *Iosephs* wisdom, and  
 thou hast used no cunning to draw  
 them to have such opinion of thee,  
 but they simply, out of their own ob-  
 servation judged well of thee, and im-  
 posed a charge upon thee, not being  
 yet so ripe in judgement, and other-  
 wise, as thou wouldest bee, and hadst  
 need to bee: in this case there is a  
 good calling of God, to give thee

If we bee  
 not insuf-  
 ficient by  
 our own  
 faults.

Psal. 8. 2.

2 Cor. 12. 9.

Phil. 4. 13.

hope of his further help, though as yet thou be but as *David* was, the yongest among many brethren. And the testimony of thine own conscience, cleering thee from intrusion, is some ease of thy Burthen. Plead thine honest calling, plead thy cleere conscience before God, and crave his favour: and if they that did chuse thee will not discharge thee, pray to God for increase of strength, and crave the help of their prayers, that laid the Burthen upon thee, and bend thy selfe with good hope unto thy businesse. It is written, that *out of the mouths of babes and sucklings, God ordaineth strength.* Hope well therefore, in thy diligent endeavour, of the assistance of God, and remember what the Lord *Iesus* answered to *Paul*, *my grace is sufficient for thee, my power is made perfect through weaknesse:* and what the Apostle saith of himselfe assisted with this sufficient grace of *Iesus Christ.* *I am able to do all things, through the help of Christ that strengthneth mee:* and make use of these testimonies, studying, striving, praying, and using all meanes and helps for increase of sufficiencie. And take that

that as spoken to thee, that *Paul* spake to *Timothy*, *These things exercise, and give thy selfe unto them, that it may be seene how thou profitest among all men.* This is the way of casting this Burthen upon God.

2 Tim. 4.  
15.

If thy sufficiency be good, and thy diligence answerable, so that thy conscience witnesseth, that thy labour in the Lords Vineyard is faithfull labour, but the effect answereth not, and the work goeth not forward, because there are that oppose their uttermost power againg thy labours, to crosse the successe of them. And there is scarce any one good work, that a man of publick calling can take in hand, but the *Diuell* hath one instrument or other to crosse the attempt, and hinder the successe: so did the Sorcerers of *Egypt* withstand the message of *Moses* and *Aaron*, comming unto *Pharaoh* in the name of the Lord. So did *Rehum* and *Simshai*, with their companions with *Tatnai*, and *Sauballat* and *Tobiah* withstand to their uttermost power and cunning, the work of the Jewes, in building the Temple and wals of *Ierusalem*, after their return from the captivity. When *Elias* had slaine the

If we be  
sufficient,  
but crossed  
what then  
to do.



1 Thef. 2. 15

Priests of *Baal*, and sought to bring back *Israel* to the worship of the Lord, *Iesabel* opposed her selfe, and made *Elias* to flie for his life. And while the Apostles preached the Gospell of *Christ* to the Gentiles, the unbelieving Iewes stirring up the Gentiles, withstood them in all places: as the Apostle chargeth them saying, *They have persecuted us, and God, they please not, and are contrary to all men, and forbid us to preach unto the Gentiles, that they might bee saved.* Thus usually through Satans envie, it falleth out, that scarce any attempteth any commendable work, but that one or other instrument of Satan ariseth, opposing himselfe against it, to hinder the performance of it, increasing his Burthen that travelleth about it. How shall men thus vexed, cast their Burthen upon the Lord?

First, when thou seest their mallice and opposition, be not driven from thy patience and peaceable minde, lest thou also shouldest either say or do amisse in thy unquiet passion. Secondly, unto this patience joyne prayer unto God, and in thy prayer crave these things of God.

First.

First, that God will oppose his help against their opposition, and hinder their hindring attempts, as the Prophet doth saying *Let not the wicked have his desire, O Lord, performe not his wicked thoughts.* Secondly, crave the assistance of Gods hand upon thy labour, and good endeavour, to help thee against thine opposits; as the Prophet doth, saying, *Give us help against trouble, for vaine is the help of man, through God we shall do valiantly.* Lastly, that he will take thy good enterprise into his hand, and use thee as his instrument to effect so good a work by; as also the Prophet doth, saying, *Let the beauty of the Lord our God be upon us, and direct the work of our hands upon us, even direct the work of our hands.* Surely in this case, this is to cast our Burthen upon God: if withall, when we see the end to fall out contrary to our godly purpose, we glorifie God therein, supposing, that as God would not let *David* build his Temple, but reserved it to be performed afterward by *Salomon*: so God for some secret cause will not have that good work finished by thee, but reserveth it for some other time, and some other person.

*Psal. 140. 3.*

*Psal. 108. 12.*

*Psal 90. 17*

If thy deed  
be miscon-  
strued,  
what to  
do.

*Amos 7.10.*

Lastly, if thy sufficiencie be good, and thy diligence answerable to thy sufficiencie, and the work effected through Gods help, be answerable to thy diligence, but the malice of men misconstrue thy work, and mis-report it, and so bring thee into danger & trouble: as *Amaziah* the wicked Priest of *Bethel*, mis-reported the godly service of the Prophet *Amos*, and accused him to the King, saying, *Amos hath conspired against thee, in the midst of the house of Israel. The land is not able to beare all his words.* So seeking to betray his life into the hands of cruelty under shewes of justice.

*Amos 7.15.*

Then the casting of our Burthen upon God, is first, in his name to protest our innocencie, and that we have done our duty with an honest heart as God commanded us. So did *Amos* after *Amaziah* had accused him, saying for himselfe, *The Lord took me as I followed the flock, and said unto me, Go, prophesie to my people Israel.* That is, I have in those Sermons which you call Conspiracie. faithfully followed the commandment of the God of *Israel*. So also did *Jeremy*, when the Priests and false Prophets,

phets, and the multitude of the people had laid hands upon him in the Temple, and went about to kill him for his preaching, he protested his innocencie, saying, *The Lord hath sent me to prophecy against this house and against this City, all the things that you have heard.* And thine innocency being thus protested and made known, then secondly turne thee unto God, appeale to his judgement, and rest upon him. Hee is the true discerner of all mens doings, to whom it is manifest both what things are done, and with what minde they are done: and hee is the judge of all men, and of their doings, and he will reward them that truly serve him: therefore taking no discomfort at the unjustice and unthankfulnesse of men, pray God to justifie thy well doing against mis-reports. Thou hast a promise of such mercy, made by the Prophet, saying, *He shall bring forth thy righteousness as the light, and thy judgement as the noone day:* and pray him to remember thee, and give thee thy reward in heaven, because on earth good services are not worthily valued: and in expectation of that reward at Gods hands, com-

lere 26 12

Psal. 37.6.

comfort thy soule in this case. And thus have wee spoken of the foure temporall Burthens, wherein immediately we have to do with men, in matters concerning this life, and shewed how the Burthens may bee, and ought to be cast upon God for the ease of our soules.

## CHAP. XII.

*Spiritual Burthens of two sorts: 1 Rebelling lusts of the flesh (the honest mans Burthen.) 2 Accusing thoughts, breeding terrors of conscience, (the humbled mans Burthen.) Rules how to cast the first sort of these Burthens upon God.*

Burthens  
of spiritu-  
all trou-  
bles.



Here are diuers troubles, wherein the man that is troubled, hath to do immediately and at the next hand with God, and the things wherein he hath to do with God, and looketh directly upon him, do concerne our soule and inward man, and the good estate thereof for holinesse and happinesse both now and hereafter. And in regard

regard hereof, those troubles I call spirituall Burthens. And those I reduce to two heads. The first of these spirituall Burthens, is the powerfull *lusts of the flesh*, enemies to the holinesse of the soule. The second is the fearefull *accusing thoughts* that are enemies to the happinesse of the soule. The first, is the Burthen of the lusts of the flesh fighting against the soule. The multitude of our corruptions and the law of sin in our members, so potent and strong, that we cannot do the good wee would (in doing whereof God should be served) and the evill we would not, that we do (by doing wherof the divell is served.)

This is a grievous Burthen to an honest minded man, that is desirous to please God, and keep a good conscience. He considereth who made him, and desireth to glorifie his Creator. He considereth the manifold mercies of God towards him, and desireth to approve himselfe a thankfull man. He respecteth the end both of his creation and of his regeneration, and desireth to come neere unto God, and to have fellowship with his redeemer, and to resemble him in holinesse and righteousness:

The first  
spirituall  
Burthen,  
lusts of the  
flesh.

Grievous  
to the honest  
man.

nesse: he seriously thinketh upon the end of vertue, and reward of vice, the first to be eternall life, the other to be eternal destruction: and with his whole heart and soule he desireth and striveth to avoyd evill, which he abhorreth, and to do good which he loveth. And while he striveth to go on in this course, nothing hindereth him more than the root of sin, that is deeply fastned in his own flesh. The Divell offereth a temptation, and his false flesh yeeldeth presently unto it. The flattering world presenteth shewes of vanity, and the flesh greedily imbraceth them. Occasions are offered and presented to our eyes, and our traiterous flesh suddenly apprehendeth them; and our actions fall out to be sinfull and evill, somtime at unawares, before wee have leisure to consider what we ought to do. Somtime against fore-sight: yea against repugning will. For that corruption that is in our flesh, (which for the authority that it usurpeth, and for the power that it exerciseth in us, the Apostle calleth *the law in our members*) that corruption rebelleth against the law of our minde, and leadeth us captive into all actuall sinne.

Rom. 7.23.

sinne. And we are compelled in the campe of our enemies to serve against our beloved Lord. And this is no small grieſe unto a ſanctified ſoule, that deſireth to ſerve and worſhip God in ſpirit and truth. How heavy this Burthen is, the Apoſtles words do teach us, crying out, by reaſon of it, in this manner: *O wretched man that I am, who ſhall deliver me from this body of death?* It was unto him more bitter than death, that ſin was of ſuch power in his mortal body.

Rom. 7. 24.

Upon men groaning under this Burthen, compaſſion is to be taken, both in regard of God, whom it grieveth them to offend and diſhonour, and alſo in regard of themſelves, ſo intangled and indangered, not by any forraine malice, but by their own inbred ſinnefulneſſe.

Theſe men are to be pittied.

Therefore for the eaſe of ſuch overcharged ſoules, to give them ſome comfort, notwithstanding the continuance of their Burthen, theſe things are to be conſidered. Firſt, that where God hath given an heart grieved for theſe infirmities, he never imputeth unto them the finnes that they ſo unwillingly, and grievedly

Matter of comfort for them.



Psal. 51. 17.

grievedly commit, their broken and displeased hearts being a pleasing sacrifice to him. According to the saying of the Prophet, *The sacrifices of God are a contrite spirit, a contrite and a broken heart* ô God thou wilt not despise. So that God taketh more pleasure, to see them sorrow for their committing sinne, than hee doth displeasure for the sin that they commit: for to commit sinne is common to all mankind, and we cannot chuse but to do amisse, while wee live in this flesh: but to mourne and to be grieved for sinne, to strive against it, and not to commit it, but with dislike and offence taken for it, is proper only to them that truly love the Lord.

Secondly, though they cannot attaine unto such perfect holinesse upon earth as they desire, nor unto such an absolute conquest over their corruptions, and such a full measure of mortification, that sinne shall have no life nor power of moving in them: yet their good will, being true and unfained, and their holy desire, being sound and not dissembled, is before God as well accepted, as if they were altogether without sinne,

sinne. Therefore is it that God requir-  
 eth the heart, saying, *My sonne give me  
 thine heart, and let thine eyes delight in  
 my wayes.* He that can by the mercy of  
 God attaine unto this, to delight in the  
 wayes of God, and to have a sound  
 heart within his weak body, he hath  
 attained unto as great perfection of ho-  
 lineffe, as this present life is capable of,  
 if that desire & delight of his be joyn-  
 ed with knowledge and understanding:  
 so that hee be free from their error,  
 whom the Apostle speaketh of, saying;  
*They being ignorant of the righteousnesse  
 of God, and seeking to establish their  
 own righteousnesse, have not submitted  
 themselves to the righteousnesse of God.*  
 A single good intent without know-  
 ledge is the devotion of fooles, it hath  
 no true comfort tied unto it, it saveth  
 not from destruction, it leadeth men  
 blindfold and sleeping into hell. But  
 when men have learned out of the  
 word of God, what he requireth, and  
 what is their duty, and unto that know-  
 ledge joyne a true desire to do their  
 duty, then unfained desire is before  
 God esteemed a perfect work. There-  
 fore doth Saint Paul say, *That love is  
 the*

Pro. 23. 26.

Rom. 10. 3.

Rom. 13. 10.

1 Tim. 1.5. *the fulfilling of the Law.* And in another place. *The end of the Law, is love out of a pure heart, and a good conscience, and of faith unsained.* The Law requireth no more but love, (which will never be idle;) and that obtained, the Law hath attained his true end in us. And to him that thus loveth, as much is due, as unto him that perfectly fulfilleth the commandment.

Thirdly, to him that thus in heart desireth, while he liveth here, full, perfect, and absolute holinesse, (being grieved, that the lusts of his flesh should stand up in his way with such strength as they do) that which he desireth shall in due time be granted, with increase of grace in the meane while. For when death comes, in which he putteth off sinfull flesh, he shall put off sinne and all corruption together with the flesh, and thenceforth he shall offend his God no more, nor bee in any danger of offending him. For the Apostle truly saith, *He that is dead is freed from sinne*, both from the act of sin, and from all lusting after sinne. And when he shall receive his body againe in the resurrection, he shall receive it cleansed and purged from

Rom. 6.7.

from that corruption that was in it before. For so doth Saint *Paul* testifie, saying; *The body is sown in corruption, and is raised in incorruption.* By which incorruption hee understandeth, not only an estate of strength and health, wherby it shal be freed from that decaying that it was subject to before, in regard whereof we have relieved it with daily food, to repaire the daily decaies: and also freed from sicknesse and paine that it suffered here before, in regard whereof we take much physick to ease the paine of it, and to maintane the health of it: but hee understandeth rather by incorruption, an estate of purenesse and holinesse, whereby it shall be freed from sinning and offending God, and shall stand and remaine for ever purged and clesed from all sinfulnessse, and in as perfect sanctity, as the blessed Angels of God. And our true holinesse begun heere, shall bee consummated, and become perfect holinesse there.

These are matters of comfort to cheere his heart, that is grieved with the Burthen of his own corruptions, not suffering him to serve God as hee  
M would:

1 Corin. 15.  
42.

This comfort is  
some ease  
of his Bur-  
then.

would : his defaults 'displeasing him, shall not be laid to his charge. His love and true desire shall be accepted, as if his life were without fault; and hereafter in due time he shall be wholly freed from all corruptions. And these comforts are some ease of his Burthen, that though his lusts be still as strong as they were, yet his griefe for them is not so much as it was. But let us see further how a man may cast this Burthen upon God, to be eased of it, and get mastery over his lusts.

To cast  
this Bur-  
then up-  
on God,  
*First,*  
Study the  
Scriptures

*Pf. 119. 105*

For the casting of this Burthen upon God, these are good rules and profitable, serving to procure ease, and whereby strength 'against the corruptions and lusts of the flesh is obtained. First, let him be diligent in the study of the word of God, which *David* calleth, *A lantern unto our feet, and a light unto our paths.* Because in the spirituall darknesse which over-shadoweth our soules in this world, so that of our selves we cannot see nor finde out the paths of righteousness wherein we should walke, if we take unto us the word of God, it like a shining light, will reveale unto

us the old way, which is the good way, that we may go forward in it. It will teach us what to do, and what to leave undone, and will guide us aright, against the dangerous seducings of our own evill lusts.

And great force it hath to keep us in our way; even in those men, in whom their lusts and corruptions are most strong. As for example, in yong men, in whom there is more pride of wit, and more stubbornesse of will, than in men of other ages: in them, the word of God is powerfull, to make them advised and to humble them. *David* asketh this question, *wherewithall shall a yong man redresse his wayes?* and hee giveth answer in the next words, saying, *In taking heed thereto according to Gods word.* Such an excellent help, against the seducing lusts of the flesh, is the word of God, for the redressing of our wayes. So that if a man burthened with his corruptnesse, and desiring to obtaine strength against them, do give himselfe to study the word of God, and do take heed unto it, though hee were as proud witted, and as stubbornly wilfull, as were those yong men,

*Psal. 119.4.*

the sonnes of *Iacob*, that committed the out-rage at *Shechem*, yet the word of God will bring down his proud wit, and reclaime the forward wils of the very dissolute gallants of the world.

Ps. 119 93

And this doth *David*, being yet but a yong man, out of experience in himselfe affirme, saying, *By thy commandments thou hast made me wiser than mine enemies, for they are ever with me: that is, I am a continuall student in thy commandments, I have more understanding than my teachers, for thy testimonies are my meditation: that is, my minde is alwayes upon thy testimonies. I understand more than the ancient, because I have kept thy precepts: that is, age teacheth much by observation and experience, but Gods word teacheth more. So that while a man is carefull to study the Scriptures, as David was, and maketh them his meditation, hee shall soone become more wise than his teachers, and more able to direct himselfe, than the ancient, that think themselves able to give counsell. There shall not move nor stir a corrupt lust in his heart, attempting to draw him aside to sin; but he being exercised in the study of Gods word,*

word, shall presently bee able with judgement to check that desire of his heart, and to oppose against it Gods own will.

Secondly, let him frequent the company of good men, in whom he seeth greater power to subdue & keep under disordered lusts than is in himselfe: and let him observe and imitate their behaviour: this will help him much. For if the word of God on the one side give him a rule how to keep under his raging lusts, these men on the other side will be unto him an example and pattern, shewing him how to do it; and a very simple workman, when he hath not only rules given him to direct his judgement, but a patterne also laid before him to direct his hand, will very easily with this double help, learne to do his work in some reasonable good manner, and unto this help under God, the Apostle Paul doth send us, saying, *Brethren bee followers of me, and looke on them which walk so, as you have us for an example.* A man merely ignorant of his way, if he follow carefully, step for step, a skilfull guide going before him, will very safely come to the place that he desireth: so

Secondly,  
Vie the  
company  
of good  
men.

Phil. 3. 17.



Psal. 56.

shalt thou do in the way of godlinesse, if thou keep company with the godly, and marke their behaviour to do thereafter. *Augustin* having respect of *Saint Paul*, saith in one place, *If thou faile in the precept, bee strengthened in the example*: that is, if by looking only to the 'precept, thou canst not bring to passe to keep it, looke to the example of them that do after it, and their example shall much strengthen thee.

Psal. 18 25

Men are very apt to be led by examples, and are easily transformed into the manners of those whom they keep company with: neither will their fellowship hold long, that do not conforme themselves to the manners of their company. *David* in one place hath this saying, *With the godly thou wilt shew thy selfe godly, with the upright man thou wilt shew thy selfe upright, with the pure thou wilt shew thy selfe pure, and with the froward, thou wilt shew thy selfe froward.* The Prophet speaketh these words of God, and we may safely speake them of men, among the godly, thou must shew thy selfe godly, learning and practising their godly behaviour, else they will have

have small pleasure in thy company: and among the wicked thou must do as they do, else they will soone be weary of thee, and flie thy fellowship. The company therefore of the godly, cannot but bee a great help unto thee under God, to learne by them to subdue and keep under thy unruly lusts, if thou converse with them, and daily strivest to conformance thy selfe to their manners. This is a good degree of casting this Burthen upon God.

Thirdly let him shun all occasions, that may allure and provoke him unto these sinnes, that by the corrupt lusts of his heart, he findeth himselfe most subject unto. For example, if his infirmity be pronesse to anger and wrath, let him avoyd the company of contentious and froward persons, that are apt to provoke: let him not take knowledge of every petty wrong that is done unto him: nor harken unto them that will tell him this or that tale, what other men say of him, lest suddenly he be dis-tempered. If his infirmity be a pronesse to drunkennesse, (as there are but too many, that when they are at it, can

*Thirdly,  
Fly occasions that  
may stirre  
thy lusts.*

keep no measure) let him flie the company of pot companions, let him shun the places, and abhorre the ceremonies of great drinking: and let him not delight himselfe to behold the colour and sparkling of the Wine. If his infirmity bee a pronesse to adultery, and such uncleannesse, let him shun the haunt of Harlots, and their houses, and all wanton company; and let him not cast his eye upon deceitfull and bewitching beauty: and so concerning all other sinnes that his heart lusteth after.

Pro. 6. 24.

This rule the holy Ghost gives vs in many places. *Salomon* saith, *Keepe thee from the wicked woman, and from the flattery of the tongue of the strange woman: desire not her beauty in thine heart, neither let her take thee with her eye-lid.* Her company, her countenance, and her words, all these are inticing occasions: and all these *Salomon* warneth him to shun that would not be betrayed by his own frailty to commit whoredome. In another place he saith, *Make no friendship with an angry man, neither go with the furious man, lest thou learne his wayes, and receive destruction to thy soule.* Company and fellowship with the froward,

Pro. 22. 24.

froward, will draw thee whether thou wilt or no into many brawles and quarrels, and otherwise also breeds danger unto thee, and therefore to be shunned of him that feareth his own evill nature, too prone unto anger. Againe, *Looke not thou upon the Wine when it is red, and when it sheweth his colour in the cup, and goeth downe pleasantly: in the end thereof it will bite like a Serpent, and hurt like a Cockatrice.* The beautiful colour, and pleasant moving of the Wine in the cup, are provocations to drinking: he that would not bee overtaken with drunkenness, knowing his own appetite and weakness, must shun these provocations. Generally this is a very good rule for him that feareth the violence of his own sinfull lusts, to flie all occasions, alluring and provoking unto sinne: hee that would not be strangled with the hook, let him not play with the bait, and lie nibbling at it: the Divell and the world deceive by such means: he that is burthened with the lusts of his flesh, and desireth ease to his grieved soule, by casting his Burthen upon God, let him shun these occasions diligently: he that would

Pro. 23.32.

would not bee hurt with the Lyons  
clawes, let him not come neare unto his  
foot.

*Fourthly,*  
Think up-  
on judge-  
ments and  
mercies.

In the forth place, let him often think  
upon the judgements of God threatned  
against sinne, and executed upon sin-  
ners, that yeeld, and suffer themselves to  
be led away by their lusts : the threat-  
nings hee shall finde every where in  
Gods word, and the executions he may  
see abroad in the world. Let him also  
meditate upon the mercies of God  
promised unto vertue, and performed  
unto the vertuous that walke in the spi-  
rit, and putting upon them the Lord  
*Iesus Christ*, do take no care for the flesh  
to fulfill the lusts thereof: the promises  
hee shall meet with, every where in  
Gods word, and the performances hee  
may see abroad in the world, but espe-  
cially in the Church, and among the  
godly, whose company he was before  
advised to frequent. These things ob-  
served, will breed in him the feare of  
Gods power, and the love of Gods mer-  
cy : which two will be unto him, helps  
of great service against the lusts of his  
own heart ; while on the one side, the  
feare of God will make him walke, in  
humility :

humility : and on the other side, the love of God will make him to serve God with gladnesse. This is a very good way of casting this Burthen upon God.

Fiftly and lastly, (but continually and fervently) let him pray unto God for his grace, to be given, continued, and increased to him. For as the flesh (that is, corruption in us) lusteth against the spirit; so the spirit (that is, the grace of God in us) lusteth against the flesh. So *Paul* incumbred with the messenger of Satan, buffeting him (by which name hee understood the Burthen of his troublesome corruptions) prayed unto God, if it might be, to be freed from it. For all power to prevaile against sinne, and to get the mastery over corruptions, is obtained by the gift of God, and by the work of his grace in us. Therefore doth *David* pray to God in this manner, *Teach mee o Lord the way of thy statutes, and I will keep it unto the end: give me understanding, and I will keep thy law, yea I will keep it with my whole heart; direct me in the path of thy commandements, for therein is my delight; incline mine heart unto thy testimonies and not to covetousnesse.* Thus earnestly doth he contend

Fiftly,  
Let him  
adde continually  
prayer.

*Psal* 119 33

tend with God by prayer to bee assisted with his grace; which if he may obtaine, hee feareth not to promise unto God some obedience, notwithstanding whatsoever corruption abiding and moving in his flesh. And so must every man do that is incumbred with his own with-drawing lusts. This course will not be idle. What answer God will give unto such prayer, wee may see by the answer given to *Pauls* prayer, by him offered to the Lord *Iesus* upon like occasion: for when hee had intreated God, that his troublesome lusts might depart from him, he received this answer: *My grace* is sufficient for thee: *my power is made perfect through weaknesse*. He was promised sufficient aid from the grace of *Iesus Christ*, that in his weaknesse, being unable to extinguish those lusts, the power of *Christ* should perfectly appeare in strengthening him not to bee overcome of them. And if with *Paul* thou make the same prayer unto the Lord *Iesus*, the giver of all grace, with *Paul* thou shalt obtaine the same answer, to be continually assisted with his sufficient grace, to preserve thee from  
being

2 Cor. 12.9.

being carried away by thy fleshly lusts. They shall have being, to exercise thee in the warfare of this life: they shall not have power to subdue thy heart to them.

To take these courses hitherto prescribed. As first to exercise thy selfe in the study of holy Scriptures: Secondly, to frequent the company, and observe the conversation of holy men: Thirdly, to shun all occasions that may move thy corrupt lusts to attempt evill action: Fourthly, to thinke often of the judgements of God threatned against sinne, and executed upon sinners; and of the mercies of God promised to vertue, and performed to the vertuous: And lastly to mingle continuall prayer with the former courses. This is to cast this Burthen of our sinfull lusts upon God for our ease.

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## CHAP. XIII.

*The second sort of spirituall Burthens is, Accusing thoughts breeding terrors of conscience. If the sinner be charged in a generall and confused manner with an evill heart, how to seek ease by casting this Burthen upon God.*

**T**He second branch of spirituall troubles and Burthens, is *accusing thoughts*, disturbing peace, and breeding terrors of conscience, when it pleaseth God to bring to our remembrance our sinnes past, and to set them in order against us, allowing Satan to bee muster-master. Who being privy to our sinnes, and to all circumstances concurring in the doing of them, doth present them unto us in their true colors: amplifying and aggravating our ignorance that would not learne, our contempt of God, whose will we knew, yet had no care to do it; our unthankfulnesse, our pride, our cruelty, and our uncleannesse; with whatsoever other thing, that may make our sinnes fearefull unto us: not forgetting to let us see withall, what wrath from heaven,

heaven, and what torment in hell those our finnes have deserved.

This is a most grievous Burthen, breeding desperation in the wicked, and unspeakable feare in the elect; he that of all the sonnes of men, was best able to beare this Burthen, and had the greatest assurance against it, even *Iesus Christ* the sonne of God, when he bare the Burthen of our sins imputed unto him (being in himselfe most pure from sin) hee did by reason of this Burthen, offer up prayers and supplications, with strong crying and teares, and was in feare, and did sweat bloud, and complained as one forsaken of God. So that this Burthen is very heavy, and it much concerns us to learne how to cast this Burthen upon God.

A most  
grievous  
Burthen.

And in this businesse, because the devell taketh advantage from every the least circumstance of our sin, that may make for him against us, to increase thereby our feare and trouble of minde: therefore it shall be meet, that we also, for our advantage against him, do examine and marke the circumstances of the sin we are charged with, to see if we can finde any the smallest hole, through which

To cast  
this Bur-  
then upon  
God, look  
into the  
circum-  
stances of  
the sinne.

Ezec. 8. 7.

which the light of hope may shine unto us. And it may fall out unto us as it did to the Prophet *Ezechiel*, who being entered in *at the gate of the court*, he looked, *and behold an hole was in the wall*. Then the Lord bad him *digge in the wall*, and *when hee had digged in the wall*, behold *there was a doore*. The little hole which at the first he espied, while he attempted to digge, became a doore, by which he entered with ease. So may it fall out to thee in thy care of casting this Burthen upon God for thy ease. The least hole that we can spie in the circumstances of our sins, through which hope of Gods mercy may shine unto us, if we take unto us the instrument of prayer and digge therewith, may and will prove unto us a doore of mercy. For the mercy of God is like a floud that over-floweth. But where the waters of a floud finde but a small hole to issue through at the first, by continuance, they weare the hole greater, make passage for themselves, and run at the last like a strong streame, that cannot be stopped. So the mercy of God appearing first at the hole of a small circumstance, if thou continue in prayer, and attend upon God, will worke

worke it selfe freer passage, and in the end shine with full brightnesse in thy conscience, and the devill shall not bee able to darken the comfortable and glorious light of it.

First therefore let the afflicted sinner consider and weigh well the manner of his tentation, whether he be urged in a distinct manner with any particular sin, or whether he be more confusedly urged and in a generall manner, that hee hath an evill heart, and is an hypocrite, and loveth not the Lord. And if the afflicted person cannot himselfe discern the condition of his tentation, his judgement being oppressed and darkened by his affliction; let the judicious comforter, whose help he seeketh, observe it for him: for Satan (that by Gods permission urgeth against him this tentation) findeth in some men particular matter of enormous sins, as of murder in *Cain*, of adultery in *David*, and of idolatry in *Manasses*: into which particular sins they have broken licentiously with great boldnesse. Where he hath this advantage from our former violent courses, he will be sure to urge it to the uttermost (as making much for

N                      him)

If thou be urged generally.

Gen. 4 13.

him) to drive us into despaire, to say with *Cain*, *My punishment is greater than I can beare.* Or as *Musculus* reades it, agreeable, as he saith, to the Hebrew, *Mine iniquity is greater than can be pardoned.* In some others he findeth no such particular grosse sinne, but they have walked civilly and modestly: and where they did sin, (though that were very usuall) yet they sinned of infirmity rather than of pride, and upon provocation rather than upon free choyce. Heere he hath not advantage as in the former. And therefore in a more generall and confused manner, he urgeth against them their corruptions, but specially hypocrisie, and an unsound heart, that they did abstaine from grosse sins, not out of any hatred that they did beare against such vild sinnes, but only for feare of the peoples speech: and rather for want of meanes and opportunity to accomplish them, than for want of any good will, if time, and place, and other things had been answerable.

There is  
case in  
that thou  
hast not  
fallen into  
grosse actu-  
all sinne.

And if thou finde that thine is such a generall and confused tentation, as namely, that thou diddest never rightly know.

know, nor love, nor feare God; and that thine heart was alwayes, or now is, an evill, an hypocriticall heart; thine estate is so much the more easie, that in the dayes of thy security (while thou diddest walke according to the course of this world, and after the prince that ruleth in the ayre, even the spirit that worketh in the children of disobedience) God suffered not the Divell to thrust thee into presumptuous sinnes, after the manner of others, and into grosse and desperate sinnes against all rules of honesty, wherewith he might now in this time of temptation, torment thy conscience. This affordeth much advantage unto thee, that the divell can finde no grosse particular sinne to urge and presse thee withall.

Here let the afflicted man first consider, that hitherto his case is no whit worse than the case of every man that commeth into the world. For *David* doth tell us, that the best man, even he that proveth afterwards a man after Gods own heart, yet out of his mothers wombe, yea out of his fathers loynes proceedeth a sinfull creature, with an evill heart empty of the love of

Such is  
the origi-  
nall estate  
of every  
man con-  
ceived in  
sinne.

Psal. 51. 5.

Ephes. 2. 1.

God, and continueth so, till God bestow some particular grace upon him for the conversion of him. And he maketh himselfe an instance hereof, speaking thus, *Behold, I was borne in iniquity, and in sinne hath my mother conceived me.* He was from the wombe and loynes a sinner taken in generall termes, for a man in whom there was an evill heart, not knowing, nor loving, nor fearing God. And Saint Paul doth tell us, that the holiest man, even he that was from the beginning a chosen vessell to beare witnesse to the name of *Iesus Christ* before kings and nations, yet in his originall estate, and first yeeres, he is the child of wrath, and dead in trespasses and sinnes, as all other men, till God in mercy looke upon him, and renew him. And he maketh himselfe among others an instance thereof, while hee thus speaketh; *You hath he quickened, that were dead in trespasses and sinnes, wherein in times past yee walked according to the course of this world, and after the Prince that ruleth in the ayre, even the spirit that now worketh in the children of disobedience: among whom we also had our conversation in times past, in*  
the

the lusts of our flesh, in fulfilling the will of the flesh and of the minde, and were by nature the children of wrath as well as others. Paul was as bad as the Ephesians, and the Ephesians as bad as all other men, till God in mercy converted both him and them. And the Prophet *Jeremy* telleth us, that there is both generally and particularly, in all men, and in every man, a heart both wicked and hypocriticall: wicked to do that which is evill, deceitfull and hypocriticall to dissemble in the doing of it, and to make shewes, pretences and excuses, that it might be thought not to do evill. And this wickednesse and hypocrisie to be so deep and cunning, that it deceiveth, not only other men, but even the wicked man himselfe, that flattereth and pleaseth himselfe with his own pretences, and perswadeth his own soule, that all is well, and only God is able to finde out his hypocrisie: for thus hee saith; *The heart of man is deceitfull and wicked above all things, who can know it? I the Lord search the heart, &c.* Other men cannot know it, and search it out. For the Apostle saith, *What man knoweth the things of a man,*

Jer. 17. 9. 11.

1 Cor. 2. 11.



*save the spirit of a man which is in him.*

Hebr. 4. 13.

A mans own heart may be acquainted with his own thoughts, but another man cannot discern them; a man himselfe oft times is not able to discern his own wickednesse, a vaine and false opinion misleading his blinded judgement; but God searcheth it out, because as the Apostle saith, *There is not any creature that is not manifest in his sight, but all things are naked and open to his eyes, with whom wee have to do.* Such is the depth of the

Eccles. 7. 22

wickednesse of mans heart, such is his deceitfull hypocrisie, that no eye but the all-seeing eye of God, no judgement but his that never erreth, can see the same. And Salomon telleth us, *that there is no man just upon the earth, that doth good and sinneth not.* And

Prov. 20. 9.

knowing this to be generally true, he challengeth every man that thinks that hee can say any thing to cleere either himselfe, or any other, saying, *Who can say, I have made my heart cleane? I am cleane from my sinne.* So that this is the condition of all men, till God in his mercy mould them anew by his grace: till then they are altogether such as

thou

thou in thy troubled heart art charged to be; men of an evill heart; full of wickednesse and hypocrisie, that neither know God, nor love God, nor feare God.

Therefore when thou art charged with such a generall and confused temptation, yeeld it to be true, that thou art charged withall, and stand not to make thy selfe better than thou art, and withall, say unto thy soule; for that I have no more cause to despaire of Gods mercy, than *David* had, that was such a one in his birth; than *Paul* had, that was such an one, untill the day of his conversion; than any other, and all other of Gods elect and best beloved children, that were every way such, conceived in sinne, borne in iniquity, children of wrath, full of unsearchable wickednesse and hypocrisie, neither knowing, nor loving, nor fearing God, till he was pleased to looke upon them in his favour, and to convert them, by creating a new heart, and renewing a right spirit in them.

And now that mine eyes are opened by this affrighting of my soule, to see my bad condition, which I saw not be-

Yeeld to  
be as thou  
art charged,  
and make it a  
warning  
to crave  
Gods help.

fore, I will make haste unto the Lord, and will crave that grace at his hands, that I now want; neither can I, nor will I understand this work of his, in letting me see by this fearfull temptation my sinfull estate (which in the dayes of my peace I did not see) to bee any other, than the fruit of his love, by making me to see my misery, to stir up my soule (long drowned in former security) to seeke with all earnestnesse of zeale for his help. When a sick man feeleth paine in his flesh, he doth not faintly yeeld to death, because he is sick: but from the feeling of his weaknesse he taketh occasion to seek out some learned Physitian, and craveth his help: & the more sick he is the more he desireth, and the more earnestly he sueth for his help, and spares no cost, and putteth himselfe into the Physitians power to be ordered by him. Even so I, feeling feare in my soule, crept in by reason of these accusing thoughts, that make me so sensibly to feele the dangerous sicknesse of my soule, will not faintly yeeld unto death that (I confesse) I have deserved, and might justly fall upon me: but even from this feare, growing

ing from my now revealed sicknesse, I will seeke out the Lord, that is the only Physitian of our soules, who *killeth, and maketh alive, bringeth down to the grave, and raiseth up.* And I will intreat him to make me his patient, and to take me into his charge: and the more I am pained, the more I will sue for his help: and I will spare no cost of prayers, of sighes and grones, I will poure out my whole heart unto him, and I will put my selfe wholly into his power, who hath also commanded mee, in such times of distresse to seeke unto him, yea, and hath promised when wee so seeke him, to be found of us, saying, *Call upon me in the day of trouble, so will I deliver thee, and thou shalt glorifie me.* This is my day of trouble, therefore will I call upon God, that for me obtained deliverance, I may glorifie him with prayes. And seeing the Apostle Paul hath said, that *God hath shut up all in unbeleeve, that he might have mercy up. on all,* why should I do so great wrong, either to my own present misery, or unto Gods infinite mercy, to beleeve otherwise, but that God hath holden mee thus long shut up and fast bound

1 Sam. 2. 6.

Psal. 50. 15.

Rom. 11. 32.

bound in the prison and fetters of my own unbeliefe, and naturall infidelity, and wickednesse, (which now I see) to the end that I might the more dearly esteeme of his mercy in freeing mee, (which I will now call for) and that his mercy might bee, even to his own name, the more honorable in converting me. Thus may the afflicted sinner troubled with this generall and confused kinde of accusing thoughts, cast his Burthen comfortably upon God, for in this kinde of temptation, there is this hole in the wall, wherein while he diggeth by continuall prayer, it may and will prove a doore of mercy, easie to bee entred.

And have  
care of the  
body to  
help the  
weaknesse  
of it.

And I further advice this afflicted man, when he feeleth himselfe entred or entring into this feare, and confused kinde of temptation, that he will have some care of his bodyes health, and crave the advice of some godly and learned Physitian; for such confused feares are not alwayes meerly spirituall temptations; but they do often arise from some naturall decay in our bodily health, and from some distemper of humors in us. Great is the affinity between  
the

the soule and the body, and the proper passions and diseases of the one (by reason of that affinity) make the other to be evill affected. If therefore the body be crazed, it will make the minde also to be diseased; and where the humour of Melancholy is predominate, and is not kept in any even proportion in us, it naturally driveth us into deep and dull, into sad, heavy, and fearefull thoughts and imaginations, & causeth doubtings and distrust: and with a little help of the wicked adversary, it will quench all comfortable hope, and breed wofull despaire in us; and the Divell is cunning to judge of our distemperature, and where he findeth such weaknesse, he will worke upon it; as he worketh upon the Sanguine and pleasant mans disposition, to make him wanton, and carelesse of God: and as he worketh upon the Cholerick and hasty mans disposition, to make him wrathfull, and sudden in mischief: and as hee worketh upon the Flegmatick to make him slothfull, cold and negligent of doing his duty, and a lover of sloth and idlenesse: so he will not faile to be busie with the man, in whom Melancholy

lancholy aboundeth, to make him full of feare, and void of hope. And lamentable are the effects, which often follow, where he findeth such matter to worke upon. The wise Christian therefore, that is affrighted with this confused kinde of temptation, in termes of generall accusation, must not neglect to releeve his body, and to remove from Satans hand that evill humour that he maketh so dangerous use of. This is a thing that the afflicted man often contemneth as carnall counsell: and indeed it were carnall counsell, if it should bee required alone, without recourse unto God by prayer: but it hath been found by the mercy of God, to have been profitable counsell. And it is not to be neglected of him, that in this confused kinde of temptation, desireth ease to his soule. And to take this with the former prescribed course, is to cast this Burthen upon God.

CHAP. XIV.

*If the sinner bee charged with particular sinnes, and bee findes they were committed in the time of his ignorance; how to seek ease by casting this Burthen upon God.*

**B**UT if it fall out that thou bee charged more distinctly with some particular enormous sinne, one or many: then hath Satan espied against thee some especiall advantage in thy doings. It behoveth thee now to looke closely to thy selfe, and to marke, if thou canst espy any hole in the wall of hope to dig in, that a doore of mercy may be opened unto thee.

In this case, consider whether that or those sins were committed in the time of thine ignorance, when thou knewest not well what was lawfull or unlawfull for thee to do, or in the time of knowledge, when thine own heart could tell thee that such things were not lawfull to be done: for if they were done in the time of ignorance, when perhaps thou mightest think it lawfull and free to be done,

In distinct and particular accusations,

Consider if it were done in the time thy ignorance.



Acts 26.9.

done, yea perhaps good, perhaps also profitable and necessary, as *Saul* after called *Paul*, thought it lawfull, good, and necessary for him to persecute the name of *Iesus*, and to cast into prison them that called upon that name: as he said before King *Agrippa*; *I verily thought in my selfe, that I ought to do many contrary things against the name of Iesus of Nazareth.* Or if thou didst not think it to be lawfull, good and necessary for thee, yet thou didst not think, or at the least didst not know it to be evill for thee to do it, and any such danger to hang upon it, with Gods high displeasure, as now thou perceivest: then this very circumstance maketh thy Burthen lighter, and in the wall of hope, a hole appeareth, wherein if thou digge by prayer, a doore of mercy will be opened unto thee.

Ignorance  
maketh  
thy sinne  
the sooner  
pardona-  
ble.

For though ignorance doth not excuse, much lesse justifie our sinnes, and the discharge of that sinne will cost thy soule some teares, and prayers, and other like courses of a contrite heart: yet with more ease will the terror of it be overcome, than if it had been done against knowledge. Hereto pertaines that

that saying of our blessed Saviour,  
*That servant that knew his masters will,*  
*and prepared not himselfe, neither did*  
*according to his will, shall be beaten with*  
*many stripes : but he that knew it not,*  
*and yet did commit things worthy of*  
*stripes, shall be beaten with fewer stripes.*  
 By these stripes some of the Fathers under-  
 stand, not torments in hell of differ-  
 ent rigor, (though it cannot be denied,  
 but the condition of some in hell, shall  
 be more tollerable, than of some o-  
 thers) but thereby they understand ra-  
 ther those gripes of conscience, that  
 provoke prayers, supplications, strong  
 cryings, and teares, out of a heart be-  
 set and straightned with fierce accu-  
 sations, a convinced conscience, and  
 feared condemnation : & these assaults,  
 they say, shall be more hard against the  
 conscience of him that sinned against  
 knowledge, in a presuming manner,  
 than against the conscience of him that  
 sinned of ignorance, in a weaker maner,  
 that is yeelding rather out of his weak-  
 nesse, than daring out of his pride : for it  
 may be alledged for the ignorant man,  
 that if he had known such a thing to be  
 evill in the sight of God, he would not  
 have

Luke 12.  
47.

have done it. No such thing can be said for him that presumed against knowledge, for such an one sheweth contempt of God and of his revealed will, which the ignorant man cannot bee charged withall: hee groneth only under the Burthen of humane errour and frailty, but the **other lyeth** under the Burthen of malice and presumption.

Therefore when our afflicted man, pressed distinctly with some particular sinnes, findeth that they were the sinnes of his ignorance, let him not think himselfe thereby free: for to be ignorant of that which is our duty, required of God, is of it selfe a great sinne: and if his ignorance be affected ignorance, as in them that refuse to be taught, and contemne the meanes of knowledge, when God doth offer them, such ignorance differeth little or nothing from malice. But let him pray unto God in hope, and let him plead before God his ignorance, not as an excuse, much lesse as a justification of his fault, but as a motive, by which the Lord is often led in his free mercy to forgive sinnes.

And

And for the encouraging of his heart, let him remember the examples of them, to whom, upon their repentance and conversion to God, mercy to the forgiveness of their sins of ignorance hath been granted. *Peter* in a Sermon of his made unto the multitude, that came together to see the lame man whom hee and *Iohn* had healed, chargeth them with a grievous sin, saying, *You denied the holy one and the just, and desired a murderer to be given you, and killed the Lord of life, whom God raised from the dead, whereof we are witnesses.* This was a great sinne, to kill the sonne of God, and to make more reckoning of, and to shew more favour unto a known murderer, than to the Lord of life that came to save them. But this their fact hee saith was of ignorance. *And now brethren I know that through ignorance you did it, as did also your governors.* For though the Iewes were very maliciously bent against *Iesus*, yet many of them knew him not to be the Lord of life, and to be the holy one of God: neither did they persecute him in that name. Therefore doth Saint *Peter* say unto them in the same Ser-

O mon.

Examples  
of men  
pardoned  
that sinne  
of igno-  
rance.

Acts 3 14.

Acts 3. 17.

Acts 3. 19.

mon. *Amend your lives and turne, that your sinnes may bee done away.* Heere is mercy offered and assured unto them, that amend their lives and turne to God, namely this mercy, that all their enormous sinnes, and even among the rest, their sinne in refusing the Lord *Christ*, and putting him to a shamfull death, should be forgiven, and the rather, because they did it ignorantly.

And memorable is the example of the blessed Apostle *Paul*. His sinne was persecution against the name of *Iesus Christ*: his proceeding in it was furious, without all compassion, raging both against men and women that called upon that name, and casting them into prison in all places, where hee could finde them, and had power against them. In such sort, that hee became famous, or to speak more truly, infamous for his cruelty, so that *Ananias* in *Damascus* could say to the Lord *Iesus* of him. *Lord I have heard by many of this man, how much evill he hath done to thy Saints in Ierusalem: moreover, here hee hath authority of the high Priests, to binde all that call upon thy name.* And yet this man had his sinnes for

Acts 9. 13.

forgiven, and was received into favour, and had all the degrees of holy honour done unto him, that can be done upon earth, to any among the followers of the Lord *Iesus*. For first he was called to the knowledge and faith of the Lord *Iesus*, and was made a true beleever: Secondly, hee had honour, not only to beleieve in him, but also to suffer for his sake, and was made a true confessor and Martyr. Thirdly, hee was also an excellent instrument to draw other men to the knowledge and faith of *Iesus*, and was made a teacher and an Apostle. And all this was the more freely done to him, because when hee was a persecutor, hee sinned of ignorance, and knew no other, but that it was lawfull and holy for him to do so. Heare what himselfe saith of that matter, *I thank him that hath made mee strong, that is, Christ Iesus our Lord, for he counted me faithfull, and put me in his service, when before I was a blasphemer, and a persecutor, and an oppressor: but I was received to mercy, because I did it ignorantly through unbeleefe. Ignorance and unbeleefe are not things pleasing to God, by their vertue and*

O 2

merit,

1 Tim. 1. 12

merit, obtaining forgivenesse of all the sinnes growing out of them: neither doth the Apostle remember his ignorance and unbeliefe obtaining his pardon, as out of worthinesse of them: rather know them in themselves to be grievous sinnes, deserving hell as fully as any notorious sinne that issueth from them: but hee that sinneth out of ignorance, more easily findeth favour, than hee that sinneth against knowledge. For the sinne of the ignorant man hath not in it like evidence of rebellion against the revealed will of God, as the sin of him that hath knowledge; As the words of the Lord *Iesus* shew, spoken to some of the Pharisees; *If yee were blinde, yee should not have sinne*: that is, if yee wanted knowledge, and were blind in your understanding, your fault should not be so great, so notorious, so blame-worthy, as now it is, by reason of your knowledge.

*Iohn 9.41.*

There is therefore (though no merit of favour yet) much hope for him, that can say truly in his heart unto God, Lord thou knowest, that blindly and ignorantly I ranne into this sinne, not knowing that it was against thy will,

and

and so odious in thy sight. And this is for him, that is distinctly charged with particular sinnes, and findes that hee committed them out of ignorance; a doore of hope, in which these examples may incourage him, to digge by prayer, wherein if hee do truly, and with a right penitent heart humbly and earnestly travell, hee casteth the Burthen of his sinnes upon God; and shall finde ease.

# CHAP. XV.

*If his particular sin were committed against his knowledge, but either the suddennes of his temptation gave him no time to consider, or the violence of his temptation left him no power to resist; how to seek ease by casting this Burthen upon God.*

**B**UT say it was sinne against knowledge, and thou hadst warning given thee many times to take heed of that same sinne: and warning by the word of God, so that thou couldest not but know, that to do so as thou didst, was a sinne highly displeasing to God. Sometimes thou wert warned by a

O 3      publick

If it were  
done a-  
gainst thy  
knowledge



publick Sermon, sometime thou wert warned by thine own private reading, sometime by the loving admonition of some neighbour or friend. And thy judgement was grown to a mislike of that same sinne, and thou wert offended at others, that committed it: and yet thou hast fallen thy selfe into the same sin. Surely this is a hard case: and the tempter hath great advantage against thee.

Consider  
if thy will  
was not o-  
ver-swayd  
by some  
strong  
tempta-  
tion.

But what! must the charged sinner sinck eternally under this Burthen? is there no meanes to cast even this Burthen upon God for the sinners ease? Yes verily: and Satan hath not yet driven us To close up to the wall, but that wee may, by Gods mercy, slip safely out of his hands. Heere let the sinner consider in what case hee was, when he committed this sin, whether he were his own man (as wee speak) that is, whether it were in the choyse of his own will to do it with liking, or without liking. For great is the weaknesse of our nature, and oftentimes, the regenerate, and best minded servants of God, (though they should yeeld to die a thousand deaths, with  
most

most exquisite torments, rather than commit any sin, to the offence of God,) yet, either suddenly affrighted with the appearance of danger, they commit sin, before they have time to consider what they should do, and to settle their resolution against it: or else, weighing at leasure both their duty to God, and their present danger, pusillanimity and weaknesse of heart maketh them to shrink and yeeld at the present. And must a sentence irrevocable presently come forth against this weak sheep? *Is there no balme in Gilead? is there no Physitian there?* Is there no mercy in heaven for this sinner? is there no gracious pardoner there? Such a rule must needs have sent to hell many of Gods beloved Saints, that now are with him in heaven: who while they lived on earth, were sometime urged with sudden, and sometime with violent temptations, and have yeelded, sometime without consideration, and sometime with consideration: and yet after, by the mercy of God, have recovered themselves, and have glorified God, both in their life and death and are now glorified of him in his king-

*Iere. 3, 22.*

There is hope in this circumstance

dome. And why shouldest not thou, if thy sinne be like theirs, having to do with the same God of mercy, hope to finde the same favour that they found? Surely this very circumstance, that thou wert surpris'd by a sudden or violent temptation, and led captive to do evill, against thine own liking, that didst take no pleasure in it; yea wert exceedingly grieved, that thou hadst not strength and grace to withstand it, is a hole in the wall of hope, through which light shineth, and wherein if thou digge by humble and hearty prayer, it may prove a doore of mercy for thee to enter by, and come neare to God, to be eased of thy Burthen.

Examples  
of men  
pardon'd  
that thus  
sinned in  
the time  
of know-  
ledge.

Here consider the example of the Apostle *Peter*: his sin was a grievous sinne, for he denyed before men his master the Lord *Iesus Christ*: he did so, once, twice, and thrice, and each time more vehemently than other: for first he simply denyed him, and pass'd it over with this saying, *I know not the man*. At the second time he augmented his sinne with addition of an oath, and *forswears him*. The third time he yet augmented his sinne more, with ad-

addition of grievous execrations, and *curst himselfe*; that is, wished himselfe accursed, if he knew him. And he did this in the time of knowledge, after he had learned, that to do so was sinne, and dangerous to his soule. For hee had heard his Master openly before speake thus; *Whosoever shall confesse me before men, him will I confesse before my Father in heaven: but whosoever shall deny me before men, him will I deny before my Father which is in heaven.* And though it were a true saying, out of a lyars mouth, *skin for skin, and all that ever a man hath, will hee give for his life.* Yet this is true also, and to be regarded above the other, that all that a man hath, even skin and life also, hee must give, cast away, and esteeme as vile, that he may follow *Christ* to glorifie him by true confession. Which course only hath power to secure life. As *Peter* also had heard from the mouth of his Lord, saying, *If any man will follow me, let him forsake himselfe, and take up his crosse, and follow me, for whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake, shall save it.* This *Peter* had heard, this he knew. And besides

Mat. 10. 32

Job 2. 4.

Mar. 16. 34

sides these generall caveats long before given, *Peter* was also privately forewarned of this thing, even the same night a little before he did it: when he also took knowledge of that warning, and resolved with himselfe not to do it; yea, made open vow not to do it. For when the Lord *Iesus Christ*, after his last Supper, a little before his apprehension, hee told the Apostles, that they that night should all be offended by him. *Peter* boldly answered and said unto him; *Though all men should be offended, yet will not I be offended.* To whom the Lord said in the next words;

34. *Verily I say unto thee, that this night, before the Cock crow, thou shalt deny mee thrice.* *Peter* had no meaning to do so, but rather a resolved heart not to do so. And therefore answered presently;

35. *Though I should die with thee, yet will I not deny thee.* And he spake no more than hee truly intended, he was no hypocrite, only he considered not his own weaknesse, but was over confident, in the opinion of his own strength. And therefore when *Iesus* was taken and carried to the high Priests house, *Peter* followed a farre off, and entred into the high

high Priests Hall, and put himselfe among the servants and officers, and drew neere to the fire (for it was cold) and first a Maid challenged him to bee one of the followers of *Iesus*: after, some of the men seconded her challenge, strengthening it by adding this suspicion; and his speech bewrayed him to be a Galilean, and *Iesus* came out of Galilee, and therefore he was not unlikely to be one of his followers. At last a cosin of his, whose eare *Peter* had smote off in the Garden, flatly affirmed, that he did see him in the Garden with him. *Peter* affrighted suddenly with these challenges, and being in the midst of them whom he esteemed his enemies, seeing at the present no way to escape; yea, having no leasure to think what was fittest for him to do, denied his Master, and bound his deniall with oaths and curses.

Was not this a sin against the knowledge of his heart? and what hast thou done, in the particular sinnes, that thou art charged withall in thine heart, that *Peter* did not in this sin of his? and in what points are thy sinnes greater and more grievous than his? then what le-  
 reth

Luk. 22. 32

teth thee that thou mayst not pray for, and hope for the same mercy, for the forgivenesse of thy sinnes, which was freely granted to *Peter* for the forgivenesse of his sins. Go forth therefore with *Peter* in the sight of thy sins, poure out the teares of repentance before God as *Peter* did, and he that received *Peter* to grace, will also receive thee. He was pardoned upon no peculiar mercy proper to him, and denyed to others, but upon that universall mercy, and most ample grace, that God is ready to extend to every contrite soule, and then afforded to *Peter*, that hee, out of his experience, might after commend it to others. Therefore did the Lord *Iesus* say to him aforehand, *when thou art converted, strengthen thy brethren.* That is, when peace is restored to thy soule, upon assured pardon of thy sins past, and grace given unto thee, to stand more firme for all times following: then labour to comfort the hearts of others that have sinned as thou didst: assure unto them, upon their contrition, the forgivenesse of their sinne past, and the presence of Gods grace for the time to come. So that I am not the man, but  
*Peter :*

*Peter* : nor *Peter* out of speculation, and from his own conceit, but out of experience, and vpon most sure authority, from the mouth of his Master, the sonne of God, the Saviour of mankinde, the Judge of quick and dead, that is warranted to tell thee, that there is mercy with God, to forgive thy sinnes committed against knowledge, if in this sorrow and feare of thine heart, thou turne to God, and hartily praye it unto him for pardon, with purpose no more to commit the like sinne.

I could adde the examples of many of God Saints, that sinned against knowledge, being carried away with a sudden and violent temptation, so that either they had no leisure to think what was fittest to do, or they wanted power to withstand the present assault, and they after found favour with God, and their sinnes being forgiven, they live with him in glory. *Iacobs* lie, maintained to his father *Isaacs* face, that hee was not *Iacob* the yonger, but *E-sau* the elder sonne, was a sinne of this kinde, against knowledge : but his mothers words as a potent temptation, led him to the doing of it. *Iudahs* adultery com-

Gen. 27. 19.



Gen. 38. 15.

committed with *Thamar* his daughter in law, (though not known to be *Thamar* was a sinne of this kinde, against knowledge, (for how could *Judah* bee ignorant of the Law of God against adultery, written in mens hearts, that would have done execution upon *Thamar*, when hee heard she had playd the whoore) but the temptation was sudden and strong, fitted with many opportunities; hee was a yong man, at that time without a wife, shee sat disguised as an harlot, it was in the field out of the view of men, and shee was soone intreated and yeelded unto him: these opportunities strengthning the temptation, made it so potent, that *Juda* sinned. *Dauids* hasty sentence, giving the estate of *Mephibosheth* unto *Ziba*, was a sinne of this kinde, against knowledge; (for *David* could not be ignorant of it, that there are many false accusers, that a righteous Judge should give the accused party leave to speak for himselfe, before he proceed to sentence) but the temptation was strong, and sudden; *Ziba* came with a bribe, he brought it in a time when *David* had need of it. The time was troublesome,

2 Sam. 16. 4

Absolon

*Absolon* was up in rebellion. Why might it not be true, that in this trouble of the state, *Mephibosheth* being the right heire to *Saul*, might seek to make a faction for him. And *David* had need now of friends, and therefore thought fit to make *Ziba* sure on his side. These and like considerations darkning *David's* judgement, gave strength to the temptation. And hee sinned in condemning the innocent, and rewarding the wicked accuser, and that against knowledge, for he was not ignorant of the duty of a Judge. And yet all these have found favour, and their sinnes have been forgiven unto them. Why then should thy heart faint, and thy hope 'faile, because thy conscience tels thee, that thou hast sinned against knowledge. Repent and turne to God, pray and thou shalt be heard. This very circumstance, that thou wert not freely master of thine own will, but the sudden or violent temptation led thee captive, is an hole through which hope shineth: digge by hearty prayer, and by true contrition, and a doore of mercy shall bee opened unto thee. This is in this case, to cast thy Burthen  
of

of accusing thoughts upon God for  
thine ease.

### CHAP. XVI.

*If his particular sinne, were committed  
with full consent of will; how to seek  
ease, by casting this Burthen upon  
God. That this is not the sinne against  
the Holy Ghost, which only is unpardonable.*

If it were  
done against  
knowledge  
and with  
full consent  
of thy  
will.

**B**UT perhaps thy heart tels thee,  
that the particular sins that thou  
art charged withall, were not  
only done in thy dayes of knowledge,  
when thou hadst learned before, that  
such things ought not to be done: but  
they were also done in the freedome of  
thine heart, not surprised with sudden  
feare, nor led away captive by any violent  
temptation: but with full consent  
of will, thy heart at leisure considering,  
and freely chusing (against all check  
whatsoever) to do those things venturously,  
boldly, presumptuously, and  
(as we say) desperatly casting behinde  
thy back at that time, all feare of God,  
all regard of his law, all remembrance  
of

of his mercy, and all bonds of thy obedience; only seeking to satisfie thine own lusts; and preferring the pleasure of sinne, and wages of iniquity, before the service of God, though thou didst know, that those pleasures were of no constancy, and would breed eternall torments: and that the wages and gaine of sinne, was of small worth, and fading, and would breed unto thee the eternall losse of thy soule.

This is a hard case indeed: and if Satan have this advantage against thee, then hath hee driven thee up in a narrow streight, and hemmed thee in very dangerously. But yet by the mercy of God, there are good and sure meanes, by which to escape even out of this streight, though with some difficulty: for here hath that saying of the Lord Iesus place, *That servant that knew his masters will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes.* Many and sore gripings shall his conscience feelee, before hee recover his peace against this accusation, and it will cost him many teares, sighes, and grones, which I do the rather remember, to make men feare

This is dangerous: yet there is help.

Luk. 12. 47.

to offend in this manner, and to suffer sinne so to raigne in their mortall bodies. But yet it is possible for the sinner thus burthened to cast his Burthen upon the Lord, and to obtaine ease. There is yet a hole in the wall of hope, wherein if thou dig by humble and hearty prayer, it may prove a doore of mercy unto thee. It hath been so with others.

As appeareth in the examples of *Manasses* sinning against knowledge

For who ever sinned more wilfully, and more presumptuously than *Manasses*, though he were yong when he began to raigne, being then but twelve yeeres of age, and in that regard, all his acts might seeme to bee grounded in ignorance, that had not learned at the first to do well, and after would not learne: yet considering the piety of *Hezekiah* his father, it is likely that he had been carefully taught, and that his father did no more leave him without counsell at his departure out of life, than *David* when he was ready to die, did leave his sonne *Salomon*. When the dayes of *David* drew neere that he should die, he charged *Salomon* his sonne saying, I go the way of all the earth: be strong therefore and shew thy selfe a man: and take

1 King. 2. 1.

take heed to the charge of the Lord thy God to walke in his wayes, &c. Thus out of his care, did he not cease, while there was life and strength in himselfe to teach his sonne his duty to God. And of *Hezekiah* it is testified, that *hee did uprightly in the sight of the Lord*, according to all that his father *David* had done: and therefore it is not likely, that either in the time of health or in the time of his sicknesse, he neglected the instruction of his sonne, that should succeed him. It must needs be therefore that *Manasses* sinne was against knowledge, even in his childhood, much more afterward. Sure it was with full freedome of his will, even with a high hand: of whom it is thus written, *He did evill in the sight of the Lord, like the abomination of the heathen, whom the Lord had cast out before the children of Israel, for hee went back and built the high places, which Hezekiah his father had broken down: and he set up Altars for Baalim, and made groves, and worshiped all the host of Heaven, and served them. Also hee built Altars in the house of the Lord, whereof the Lord had said in Ierusalem shall my name be for ever.*

2 King. 18. 3

And with full course of will.

2 Chr. 33. 2.

And yet  
finding fa-  
vour.

2 Chr. 33. 11

*And he built Altars for all the host of the heaven in the two courts of the house of the Lord. And he caused his sonnes to passe through the fire in the valley of Benhin-nom : hee gave himselfe ( here was full sway of his own will ) to witchcraft, and to charming, and to sorcery, and hee used them that had familiar spirits, and soothsayers : he did very much evil in the sight of the Lord to anger him, &c. Here was a man violent, headstrong, yea mad and furious in his sin, and not in small, but in the greatest finnes; not only against the second table, but much more against the commandements of the first table, in all kinds of idolatry, and all ungodly profanations; and yet hee found favour at the hands of God, who first brought him to repentance by trouble, and then forgiving his sin, restored him to peace. The history whereof is thus recorded; The Lord brought upon him the Captaines of the host of the King of Assur, which tooke Manasse, and put him in fetters, and bound him in chaines, and carried him to Babel. And when he was in tribulation, he prayed to the Lord his God, and humbled himselfe greatly before the God of his father, and prayed*

*prayed unto him; and God was intreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasses knew that the Lord was God. Now after this he built a wall without the City of David, on the west side of Gihon in the valley, even at the entry of the fish-gate, and compassed about Ophel, and raised it very high, and put Captaines of warre in all the strong Cities of Iudah. And he tooke away the strange Gods, and the image out of the house of the Lord, and all the Altars that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the City. Also hee prepared the Altar of the Lord, and sacrificed thereon peace offrings, and of thanks, and commanded Iudah to serve the Lord God of Israel. Consider seriously this example, weigh therein on the one side, the sin of the man; on the other side, the mercy of God. In Manasses thou shalt see the height of thy sinne equalled, if not exceeded: and in God thou shalt see mercy exceeding all sin. And where such mercy appeareth, what should make the sinner doubt of finding favour, while he seeketh it with a true purpose of leaving his sinne, and*



And in  
the theefe  
that suffe-  
red with  
Iesus.

Luk. 23.  
42-43.

com. in Lu.  
cap. 23. 10.

true faith and hearty prayer. I might adde hereunto the example of that theefe, that was crucified at the same time, with the Lord *Iesus* upon his right hand; to whom, making his prayer to *Iesus* in these words; *Lord remember me when thou comest into thy Kingdom.* The Lord againe made him this answer, full of most rich mercy, *this day thou shalt be with me in Paradise.* This man living among the people of *Judah*, could not be ignorant of the commandement of God forbidding theft; therefore his sinne was against knowledge. And making a trade of theft, thereby to maintaine himselfe, there was no violence offered to his will, but freely, willingly, and with choyce, he followed that course, and was even a covenant servant of sin, reaping with delight the wages of iniquity, in the spoyle that hee made of the innocent. And yet he found favour, and had his sin forgiven him, and entred into life. Who shal then despaire of the mercy of God? Saint *Ambrose* calls the hiltory of this man, *Pulcherrimum affectandæ conversionis exemplum: A most Godly example to move men to turne to God.* And these examples

examples, let our afflicted sinner consider seriously. They are written for our instruction, in them he shall espie an hole in the wall of hope, which will prove a doore of mercy for him to enter, if he digge by hearty prayer.

And for the further confirmation of his hope, let our afflicted sinner know, that there is only one kinde of sinne unpardonable, and he shall finde the sinne that he is charged withall, not to be that sinne, and therefore to be pardonable. And this is no small encouragement to know his sinne, how great soever, yet to be pardonable. When a sick man understandeth his disease, that will be mortall to him, if he neglect it, yet to be curable if he looke to it in time, and apply apt medicines unto it, he wil take much comfort in that knowledge, and thenceforth he will diligently seek for remedy. And so must our afflicted sinner, when he shall understand his sinne to be such as may be forgiven, comfort his soule with that consideration, and thenceforth diligently use the means that God our Physitian prescribeth, & the effect by the mercy of God, will be health, peace, and salvation.

There is  
one only  
sin unpardonable.

Called  
blasphemy  
against the  
Holy Ghost

Mark 3 28

What this  
blasphemy  
is.

Now that sin that is unpardonable, is called in the Scripture blasphemy against the Holy Ghost. Whereof our Saviour speaketh in these words, saying, *Verily, I say unto you, all sinnes shall be forgiven unto the children of men, and blasphemies wherewith they blaspheme: but he that blasphemeth against the Holy Ghost, shall never have forgiveness, but is culpable of eternall damnation.* Which sinne, if we consider the circumstances of the place, where the *Pharises* are charged with it, especially as that matter is recorded by Saint *Mathew* in his twelfth Chapter, we shall finde it to be, not any particular transgression of any, or of all the precepts of the law: but a wil-full opposition of our heart against (as I may call it) the body of Religion; first, rightly understood, and certainly known to be the true Religion of God: and upon no other cause, but out of meere envy.

The *Pharises* heard the doctrine of our Lord *Iesus Christ*, and saw his miracles, and knew him to be that sonne of *David*, that *Messias* that was promised: they knew his doctrine to be holy and heavenly, and his works to be wrought by

by the finger of God. Yet because the people honoured him, and upon the sight of his miracle, when hee healed the man that was possessed of a divell, and was both blinde and dumbe, because they then cryed out saying; *Is not this that son of David?* They therefore out of envy and mallice, without any other cause, gave it out concerning him, saying, *He casteth out Devils no otherwise, but by Belzebub prince of Devils*: Indeavoring by these words to perswade the people that hee was a wicked man, risen up out of Hell, set up by the Prince of Devils, and assisted with his power, to publish the doctrine of devils, and to uphold his kingdome: so slandering the person of *Christ*, the works of *Christ*, and the doctrine of *Christ*: all which many of them knew to bee heavenly and of God.

If they had not known him to bee the sonne of God, they had not been guilty of that great sinne. As the Lord said unto them, *If ye were blind, ye should not have sinne*, your ignorance would have cleered you from this wilfull mallice. But they knew his person to bee

sent

Mat. 12. 23.  
24.

John 9. 41.

Iohn 7. 28.

sent of God, his works to be done by the finger of God, and in his doctrine that hee taught truly the will of God. The Lord himselfe said unto them, *Yee both know mee, and know whence I am.* Yet did they out of envy detract from the glory of his works, that they might by that meanes bring both his person and heavenly doctrine into contempt.

And they ceased not this course of flandering his person, of disgracing his works, and obscuring the truth of his doctrine, laying wait also for his life (for God giveth not repentance for this sinne) till they had bought him with money of the traytor, judged him to be worthy of death upon the known false testimony of suborned witnesses, extorted with their clamours his condemnation from an unwilling Judge, (pronouncing him just, whom he condemned for their pleasure) added unto his unjust death what reproach they could, and after his resurrection, corrupted the souldiers with money, so causing it to be by them divulged, that his disciples stole away his body out of the grave, and that he did not rise againe from the dead:

dead : by that course labouring (out of envy) to suppress the Gospell and doctrine of *Iesus Christ*, which yet they knew, by the illumination of the holy Ghost, to be the very truth of God.

This malicious opposition of theirs against Religion, known to be the Religion of God, was their unpardonable sin. It was not their uncharitable proceeding against an innocent man : their hyring of a servant to betray his master : their suborning of false witnesses against a just person : their corrupting of a Judge to give sentence to their liking, though unjust : nor the hyring of bold men to spread a lie among the credulous multitude : nor yet the cruell and unjust murdering of the Lord of life : though all these were grievous sinnes : for many were pardoned, both of the people, and of their governors, that had their hands in all this injustice, (though they had not so deep a reach, and so envious a purpose, of overthrowing by his overthrow the Religion, which thy knew to be of God, as most of the *Priests* and *Pharises* had) many, I say, were pardoned, that had their hands in the injustice done to our Saviour

Luk. 23. 34.

Saviour, for he prayed for them, saying, *Father forgive them, for they know not what they do:* and that prayer of his could not be in vaine.

Iohn 11. 48.

But in the cunning fellowes, both among the people and their governors, that knew him, and whence his was, and how he wrought, and what he taught, and that all was of God: this was their unpardonable sinne, that they used all that falshood, corruption and cruelty, both during his life, and in his death, only to this end, to hinder the course of his doctrine; as they say plainly in their counsell, *If we let him thus alone, all men will beleve in him.* When they knew that doctrine taught by him, wherein they would not have the people to beleve, to be the very truth of God. This is the unpardonable sinne, called blasphemy against the Holy Ghost, because it slandereth and disgraceth the truth of God, which was made known unto them, and so made to shine in their hearts by the Holy Ghost, called, the spirit of truth, because it leadeth into all truth.

Thy sinne  
cannot be  
this sinne.

This sinne is a common sinne of devils, that know God, and maliciously seeke

seeke his dishonour; that know the grounds of true and holy Religion, and enviously seeke to deprave them, to corrupt them, and if they could, to abolish them out of the world, desiring nothing more than to disgrace the truth of God among men. This sinne is sometime, but rarely found amongst men, and in examination, thy sinne will be found not to be this sinne, and therefore not to bee unpardonable: which is a great ground of hope to build upon.

First, the sinne of him that is pressed with the generall and confused accusation of an evill and hypocriticall heart, cannot be this sinne; that being naturally the estate of all men that come into the world: they are borne with a heart deceitfull and wicked above all things. But no man can be borne guilty of blasphemy against the Holy Ghost, because no man is in his birth enlightened with the knowledge of true Religion, which knowledge must necessarily go before this fearefull opposition.

Neither can this sinne bee found in them that are distinctly charged with a parti-

It cannot be his sin that is troubled with generall accusation.

Nor his that sinneth of ignorance.



Nor his  
whose will  
is over-ru-  
l:d.

Nor his  
that breake  
any  
moral pre-  
cept.

particular sin or sins, that were committed in the dayes of ignorance: it cannot be those sins. For he that may fall into this unpardonable sinne, must first have a full and cleere knowledge of true Religion, with perswasion that it is the truth. But the ignorant man wanteth that cleere knowledge. And hee is farre enough from this sinne.

Neither can it be found in them that sinne against knowledge, but out of weaknesse, either surpris'd with a sudden temptation, or led captive with a strong and violent temptation: for when these men are at liberty to consider what they have done, they have no pleasure in it. But that unpardonable sinne is a voluntary, wilfull, and malicious opposition against the known truth, out of their envy, not induring the glory of Christ in his Gospel.

Neither can any particular breach of any one Commandement, nor all the breaches of all the Commandements, howsoever committed out of ignorance, or out of knowledge, out of weaknesse, or out of malice, suddenly, or with premeditation, be this sin against the Holy Ghost: for that is a mali-

malicious striving to disgrace the name, or at the least the Religion of *Iesus Christ*, known to bee the true Religion rather than any proud and licentious act in transgressing the precepts of Gods Law.

It is the sin that never any of Gods Elect fall into, though they fall into many particular enormous sinnes, as of idolatry, witchcraft, blasphemy, contempt of the Sabbath, rebellion, murder, adultery, drunkenness, theft, lying, perjury, and such like: wherein many of Gods deare children fall oft, and yet, by Gods favour, rise againe by repentance. Of that sinne, and of the exemption of Gods elect from it, is that saying of Saint *Iohn* to be understood: *Whosoever is borne of God, sinneth not, for his seed remaineth in him: neither can he sinne, because he is borne of God.* No man regenerate, nor any of Gods elect, can fall into this signe: nor every reprobate; for many of them, through their ignorance, that never come to know the truth of holy Religion, cannot possibly become guilty of this blasphemy, though for other sinnes, whereof they obtaine not grace to repent, they

Nor the  
fin of any  
of Gods  
elect.

1 Ioh. 3. 9.

Therefore  
thy sin is  
pardon-  
able.

they justly perish from God, and suffer the paines of eternall death.

When thou therefore findest, that thou hast not sinned that unpardonable sinne against the Holy Ghost; and that thy sinne whatsoever, and howsoever committed, though deserving a thousands Hels, is yet by the mercy of God pardonable, where he is pleased to give repentance of that sinne, and upon that repentance to blot out the remembrance of it. Dost thou not see a sweet possibility of deliverance from thy sin, fit to be pursued with all strong desire and diligence of thy soule? Dost thou not see a hole in the wall of hope, through which some light (though very small) doth shine? Then let it be thy care, to digge in that hole by hearty prayer, and by humble devotion, that God may be pleased at last, to open a doore of mercy unto thee, and by faith and amendment of life, to assure thee that thy sins shall never be laid to thy charge. Thou hast his promises, in which hee will not be found a falsifier and a covenant-breaker. Hee saith by the Prophet, *If the wicked will returne from all his sins that he hath committed,*  
and

and keep all my statutes, and do that which is lawfull and right, he shall surely live, and shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him, but in his righteousness that he hath done, he shall live. Make use of this and such like promises, and faint not in thy prayers. This is to cast this Burthen of thine upon the Lord.

CHAP. XVII.

*Objections made by the troubled minde of the afflicted sinner. Ob. 1, That his sinnes come so neere that unpardonable sinne, that hee feares the angry eye of heaven, can see no difference: That though his sinne bee pardonable, yet it is punishable: That lesser sinnes than his are punished, therefore why not his? This objection answered, with its severall branches.*



Hitherto in an even course the sinner is brought to see his sin to be pardonable. When hereupon he should addresse himselfe, to sue for that that may be obtained,

Hence-  
forth there  
follow di-  
vers ob-  
jections.

obtained, and to seeke for that that may bee found, even the forgiveness of sinne, for the quenching of his accusing thoughts, and peace of his conscience. Behold hee prepareth himselfe (being instructed and prompted by the subtile enemy) to object against the possibility of obtaining forgiveness; so weakning his own hope, and drowning his own comfort. Let us heare his Objections, that by answering of them, wee may at the last, if God bee pleased, help him out of his feare, and bring him to rejoyce in God his Saviour.

The first  
objection  
is: his sin  
comes neer  
that unpardonable sin.

First, he objecteth, saying: Though my sinne that I am in conscience charged withall, bee not blasphemy against the Holy Ghost, and therefore not unpardonable; yet seeing I have sinned notoriously, not in time of ignorance, but in time of knowledge, when I was able to teach my selfe and others, that such things ought not to be done: and I was neither surpris'd with a sudden temptation, that gave me no time to consider what was fit to be done: nor forcibly led captive by a strong temptation, whereto my weaknesse was not  
able

able to make resistance : but I did run upon it wilfully, wildly, furiously striving to delight my selfe with the pleasures of sinne, and to enrich my selfe with the wages of iniquity : even with contempt of God, whose judgement at the same time I remembred, and yet would not feare him : whose mercies and goodnesse to me and mine I remembred, and yet would not love him : and whose commandements (requiring the contrary) I remembred, and yet would not obey him : seeing I have sinned in this manner so boldly, and so proudly, my sinne, if it bee not that blasphemy against the Holy Ghost, yet it comes very neere unto it, and so neere, that I feare the angry eye of heaven will see no difference betwixt them : and then where am I with this possibility ? Secondly, though that blasphemy be only unpardonable, yet I am sure it is not the sin only unpardoned ; it is not the sin that is only punishable, and that shall only be punished : my sinne is also punishable, and may be punished (for so it deserveth) and then what am I better to heare it is pardonable, when I perish in it. Lastly,

Though  
pardonable,  
yet  
is punishable.

And lesse  
sinnes are  
punished.

Anser to  
this ob-  
jection.

I know that lesse sinnes than mine, and more easie to be excused, are punished in Hell with everlasting death. What then must I looke for but the flames of unquenchable fire? and have I not already by my abominable sinne, kindled that fire, even the fire of Gods fierce wrath against mee, which hath already begun to torment and waste my conscience.

This objection consisteth of three branches: the first is this, that his wilfull sinne comes so neere to the height of that unpardonable sinne, that the angry eye of heaven (hee feareth) can and will see no difference between them. This will easily bee answered. And to begin our answer, I must intreat this afflicted sinner to remember, that it hath been already declared, that his sinne, though grievous, yet is pardonable. And let him to this purpose, againe heare the words of our Saviour

*Mar. 3. 28.* Iesus, *All sinnes shall bee forgiven unto the children of men, and blasphemies wherewith they blaspheme.* And how neere soever his sinne commeth to the unpardonable sinne, yet, not being it, it remaineth pardonable. And this  
ground

ground of truth can never bee overthrown.

And the anger of heaven, being alwayes just, even, and holy, doth neither shaddow the understanding, nor disorder the justice of God, that hee should not be able to discerne the difference of things that are not the same, or infold them rashly, and disorderedly in the same sentence. Anger is not in God a disturbing passion, as it is in men: But it is the most even and holy carriage of his justice, as becommeth the righteous Judge of all the world, pouring out his plagues upon sinners, and executing vengeance upon contemners; according to the rule of his own word, wherewith hee hath made us aforehand acquainted, and according to the merits of mens works, against which their own consciences (justifying God in his judgements) shall not be able to make any exception, to say, that in any thing hee hath erred from the streight rule of justice. And this justice is that which (in terms agreeable to our conceit) is called his anger. His eye therefore cannot bee deceived in esteeming of mens sinnes. I remember

To the first  
part of it.



In Psalme  
37.

a good speech of Saint *Ambrose* to this purpose, *God lieth not open to passion, that he should be angry, seeing he is subject to no passion: but because he revegeth, he seemeth to be angry, to us this seemeth, because we use to revenge with a troubled minde*: So that as anger signifieth a disturbed passion of the minde, troubling our understanding, and perverting our justice, there is no anger, there can (by this Fathers judgement) no anger be in God: but Gods just revenge we call anger, because our revenge is mingled with anger. Away therefore with this conceit, that the anger of Heaven should not discern between thy sin, and blasphemy against the Holy Ghost. The anger of Heaven is nothing else but the just revenge of Heaven.

To the second part  
of it.

A second branch of thine objection is this, that though the blasphemy of the Holy Ghost be the only sinne unpardonable, yet it is not the only sinne unpardoned; it is not the only sinne punishable, nor only punished: thine also is a sin punishable, and may prove a sinne punished. I confesse all this to be true, what then? Doth it follow, that  
needs

needs thou must bee punished, because thou mayst bee punished? that consequence must not be granted, for then it would follow, that there should bee no place for any forgiveness at all, for sinnes are punishable, and deserve eternall death. To reason so, were to spoyle God of his honour that he obtaineth by forgiving sinne, whereof the Prophet *Micah* speaketh, saying; *Who is a God like unto thee, that taketh away iniquity, and passeth by the transgression of the remnant of his heritage, &c.* It is Gods great honour to pardon sins that are punishable. And it is an intollerable injury offered to the riches of his grace, to affirme that he will not forgive in mercy, because he may punish in justice. And such reasoning as this, would also make false all his promises, and make vaine and unprofitable the hope of all his Saints grounded upon those promises, for there is none of them that hath not committed many punishable sinnes, which yet they hope shall never be punished. Yea it would make voyd the passion of our Saviour *Iesus Christ*, and deprive him of the honour due unto him by the saying of

*Mica. 7, 18*

*Iohn 1.29.*

*Iohn Baptist, Behold the Lambe of God that taketh away the sinne of the world.* For verily even those finnes for which this Lambe was slaine and sacrificed, and which by the vertue of that sacrifice of himselfe he taketh away, are punishable finnes, finnes deserving the most heavy wrath of God, and the most cruell torments of Hell. Away therefore with this idle reasoning, my sins are punishable, and therefore it helpeth mee nothing to heare that they are pardonable. Where sin aboundeth to deserve punishment, there grace aboundeth much more to remit punishment.

To the  
third part  
of it.

The last branch of thy objection is this, that lesse finnes than thine, and sins more easie to be excused, are often punished; then why not thine? There is no reason that this thing should offend thee, that smaller sins are punished. The Creditor may see reason to forgive to one debtor many pounds, and yet, not to forgive another a few pence. The punishment of Hell is due to all sinners; leave God the Judge to the freedome of his own will, to shew mercy where it pleaseth him to shew mercy, and to forgive, where, and what, and

and how it pleaseth him to forgive. Little sins, when men continue them, and regard not to repent of them, are brought to judgement as well as great ones. And great sins, when men forsake them, & are carefull to repent of them, are put out and forgotten as well as the smallest. It is not the greatnesse and smalnesse of sinnes that make them to be retained or remitted, but it is repentance that freeth from all together. This is plaine by the words of *Esay*, who having called for repentance, that the people should *cease to do evill*, and *learne to do well*: immediatly addeth, saying, *Come now, and let us reason together*, (saith the Lord) *Though your sinnes were as crimson, they shall be made white as snow, though they were red like scarlet, they shall be as wooll*. Though the spots of them were never so foule, and though the staine of them were never so deep, yet God will forgive the sinne, and forgiving it, he will cleanse and purge the sinner. This great mercy for the forgivenesse of most great sins is promised to repentance. Where repentance is wanting, the smallest sins shall bring the trangressour to judgement; but

*Esay* I. 18.

but where true repentance is found, the greatest finnes shall be done away. Bee carefull then to turne from thy former evill wayes, and bring forth fruit worthy amendment of life, and God will free thee from all thy finnes.

And thus it appeareth, that all the feare (that bred this objection;) first, that thy sinne comes so neere that unpardonable sinne of blasphemy against the Holy Ghost, that the angry eye of heaven can see no difference between them. Secondly, that thy sinne, though pardonable, yet is punishable, and therefore must be punished. Thirdly, that smaller finnes than thine come to judgement, and therefore thine being greater, cannot in justice be passed by. All this feare is needlesse feare, and thy sinne still remaineth pardonable, and thou mayest comfortably hope for, and shalt assuredly obtaine forgiveness of thy finnes, if thou turne to God, callest upon him, and amendest thy wayes.

## CHAP. XVIII.

*Ob. 2, That the justice of heaven cannot suffer such sinnes as his to passe unpunished: and the holinesse of heaven, will not admit such sinners as hee, to enter into it. This objection answered, with encouragements, from the promise of God, to forgive sinnes, and the commandement of Christ, to aske forgiveness.*

**B**UT feare which is not easily removed, proceedeth to another objection, the afflicted sinner pleading thus against his own peace, the justice of heaven is so pure and holy, and withall so strict and so severe, that it will never suffer such sinne as mine is to passe unpunished: and the holinesse of heaven, is so cleane, spotlesse, and undefiled, that it will never suffer so unclean a person as I am to enter into life. For this I can alledge the expresse word of God, and therefore am sure, that my feare is not vaine, the Prophet David speaking to God, who would soone have checked his speech, if it had  
not

His second  
objection  
from the  
justice and  
holinesse  
of heaven.

Psal 54.

not been true, saith, *Thou art not a God that loveth wickednesse, neither shall evill dwell with thee : the foolish shall not stand in thy sight, for thou hatest all them that worke iniquity : thou shalt destroy them that speak lies, the Lord will abhorre the bloody man and deceitfull.* Here is deprivation of Gods love, expulsion from dwelling with him, and from standing before him, here is the hatred of God, and in his hatred destruction, threatned to them, as to men abhorred of God, that work wickednesse, that are doers of evill, that in the foolishnesse of their hearts committed iniquity, that in their talk speak lies, that have bloody hands, cruell hearts, and cunning and deceitfull heads. But such a one am I, I have wrought wickednes, I have done evill, I have through the foolishnesse of mine heart committed much iniquity, I have been a lyar, my hands are full of blood, I have been cruell and deceitful, therefore I am deprived of Gods love, I shall not dwell in his kingdome, nor be able to stand before him in judgement. I am justly hated of him, and shall bee justly destroyed by him, and hee must needs abhorre me as a thing most vile.

Who

Who can speak against these things grounded on such authority? must not the severe justice of heaven condemne such sinnes as mine are? must not the pure holinesse of heaven exclude such vile sinners as I am? surely it may bee called prodigall mercy, if such sinnes as mine escape unpunished, and if such a sinner as I may ever be saved.

This objection seemeth to consist of two parts, in regard of justice that cannot suffer sin to escape unpunished, and in regard of holinesse that will admit no unclean person to have fellowship and cohabitation with it. But they joyne together in one to increase this poore mans feare, yet let us help him with our answer. It is a comely thing to think reverently of the justice and holinesse of heaven: for certainly justice will not suffer the least sinne to escape unpunished, neither will holinesse ever suffer any unclean thing, to enter into the kingdome of heaven. Yet that cannot hence be concluded that thou gatherest, namely that therefore mercy can finde no free passage, to forgive thy sinnes, and to bring thee to glory: for the wisdom, and power, and love of  
heaven

Answer to  
this ob-  
jection  
from the  
justice and  
holinesse  
of heaven.



heaven (which are able to work wonders above the reach of mans understanding) will find, yea have found our a way, to satisfie justice by the punishing of sinne, and to satisfie holinesse by the purging of sin, and yet to save the sinner that committed that sinne. Lift up thine heart and eares, and harken to that that shalbe delivered, and thou shalt finde an helmet of the hope of salvation to cover and save thy head withall.

First concerning justice.

The *glorious Trinity* by an eternall decree, (ordained before all time, and effected in the fulnesse of time) sent down the *eternall word*, the second person, called *the sonne*, who being conceived by the Holy Ghost, took flesh, and was borne of the *Virgin Mary* (of the linage of *David*) and was made man, true man, the sonne of man, the sonne of *Adam*, of *Abraham*, and of *David*, in all things like unto us, yet without sinne: and him the father gave unto us to bee our mediator, and to be the Lord our righteousnesse, and to the satisfying of the justice of heaven, God layd upon him our sinnes, and he willingly submitted himselfe, to the

the Burthen of our sins, to the curse of the law, to the death of the crosse, and to the wrath of his father, for those sins of ours. Excellent to this purpose is the testimony of *Esay* speaking more like an Evangelist, or an Apostle, than like a Prophet, saying. *He was wounded for our transgressions, hee was broken for our iniquities, the chastisement of our peace was upon him, and with his stripes are we healed: all we like sheep have gone astray, we have turned every one to his own way, and the Lord hath layd upon him the iniquity of us all.* Wee are the men that have sinned and gone astray from God: stripes, wounds, and death, were due to us for sinnes: God imputed to him our sinnes, and he was contented to stand before God a sinner in our name. The stripes, the wounds, the death, that we deserved, he received, sustained, and indured for us. Thus justice is satisfied and our sinnes being in him punished, it were injustice to punish the same sins againe in them that plead the sufferings of *Iesus* for them. Thus are his stripes our cure, his wounds our health, and his death our life. Unto that saying of *Esay*, let us adde another of the Apostle

*Esay 53.5.*

Saint

Gala. 3. 13.

*Saint Paul.* Christ hath redeemed us from the curse of the law, when hee was made a curse for us, for it is written, *cursed is every one that hangeth on tree, that the blessing of Abraham might come upon the gentiles through Iesus Christ.* The law curseth every one that abideth not in all that is written in that book to do it, and we have fayled in all, or in most, and the sentence of the curse did lie upon us, then it pleased the Lord *Iesus Christ* by yeelding himselfe to the cursed death of the Crosse, to take upon him the curse that should have fallen upon us. So was justice executed according to that sentence of the law, and justice so satisfied, giveth way to mercy, for the curse being borne by *Iesus Christ*, the blessing promised to *Abraham* is our inheritance. Here the one halfe of thy feare is removed, because in the death of *Iesus Christ* justice hath received satisfaction for thy sins, if thou plead this satisfaction, by what justice art thou to be punished for thy sins.

Secondly  
concerning holiness.

The other halfe of thy feare is this, that the holiness of heaven will never suffer such an unclean sinner as thou art, to enter into the kingdome of God:

to

to remove this feare, understand that the same Lord *Iesus Christ*, that bare our sinnes imputed to him, and suffered for them, to satisfie justice, doth also invest and cloath us with his perfect righteousness, both originall and actuall, imputed to us, that all our unrighteousnesse and uncleannesse both originall and actuall, being therewith hidden and covered from the view of God most holy, wee might appeare cleane and spotlesse in him, to the satisfying of the holinesse of heaven. Therefore is it that *Paul* saith, speaking of *Iesus*, *God hath made him to be sin for us, which knew no sin, that we should be made the righteousness of God in him.* This place plainly sheweth, that God made an exchange between *Iesus Christ* and us. He knew no sinne, that is, he had no acquaintance nor fellowship with sinne, in him was no sinne, to deserve death. That sinne abounded in us, and God layd it upon *Iesus*; and he died for it. On the other side, we had no righteousness, no righteousness of God, that is, no such pure and perfect righteousness as God requireth, and as might commend us unto God, to be admitted for it into heaven. That righte-

R

ousnesse

Jerem. 23 6

1 Cor. 1. 30.

ousnesse was in *Iesus Christ* who fulfilled all righteousness, keeping the law, bearing perfect love both to God and man, and performing all offices pertaining to that love : and that righteousness of his doth God impute unto us, making us righteous in him. Therefore is it that the Prophet *Jeremy* calleth him the Lord our righteousness. *And this is the name whereby they shall call him the Lord our righteousness.* Not our justifier, that pardoning our sinnes, pronounceth us righteous, by holding us excused (which thing also verily he doth for us) but our righteousness, because in him wee are accepted, and his righteousness offered unto God for us, is accepted as our righteousness, and the reward of it is given unto us. His righteousness is our righteousness, yea he himselfe is our righteousness, and in him we are righteous, not without reference unto that place of the Prophet *Jeremy*, doth the Apostle *Paul* say thus of him : *You are of him in Iesus Christ, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.* First he is made unto us wisdom, that is, in him,  
and

and by the knowledge of him, we attain unto that wisdom, which only is worthy of that name, which Philosophie, and all the Religions in the world (the Gospell of *Iesus Christ* excepted) could never afford us, for this wisdom maketh us wise unto salvation. Secondly, hee is made unto us righteousness, that is, by the imputation of his righteousness unto us we are accepted as righteous and holy, and are in him righteous and holy. Thirdly, he is made unto us sanctification, that is, in him, and by the vertue of his death, and resurrection, we are recovered out of the dominion of sinne, and have power given us to keep under, suppress, and mortifie our earthly members, and carnall lusts, and do, even in this sinfull world, make beginning to serve God in holiness and righteousness, with sincerity and truth of heart. Lastly, he is given to be unto us redemption, that is, when we are once made wise by the knowledge of him, and are justified by his imputed righteousness, and sanctified by his quickning grace, we shall in the end undoubtedly come to full redemption in heaven by him. And by

his meanes, thou which of thy selfe art an uncleane person, such a one as the holinesse of heaven may justly deny entrance unto, art made in *Iesus Christ* a most holy and pure person, worthily admitted by the holinesse of God to enter into glory. And this other part of thy feare, and so thy whole objected feare is removed: the justice of God that will have sinne punished, and the holinesse of God that will suffer no uncleane thing to stand before him, both having received full satisfaction in the mediation of *Iesus Christ*: Justice in his death suffered for us, and holinesse in his perfect obedience and righteousness imputed unto us: and so free way is made for the mercy of God (which thou foolishly callest prodigall mercy. For nothing ever was with more wise provision bestowed) to come unto thee, and to forgive thy great and abominable finnes, and to save a great and an abominable sinner.

Incourage  
ment up-  
on this an-  
swer.

Now therefore fall to prayer, and in the name of so gracious a mediator, intreat the most mercifull and loving God, to forgive thy finnes, and to receive thee to favour.

And

And for thy incouragemet, first understand, that without exception of any sin, whether in time of ignorance or of knowledge, unadvisedly or advisedly done, the Lord *Iesus Christ* hath given thee leave, yea he hath commanded thee to crave the forgivenesse of thy sins, teaching and commanding thee to say unto God. *Forgive us our sinnes.* Look then upon the sins that lie so heavy upon thy conscience, and mark them well, and if thou findest them to bethine (as is most like thou shalt) know that thou hast leave given thee, and art also commanded, to be a suitor for the forgivenesse of them, whatsoever they be, being sinnes.

And consider by whom this leave, and this commandement is given thee: even by him that is appointed to be the judge of quick and dead, who while he giveth thee leave and commandement, hath also himselve drawn the petition for thee, by which thou art commanded and permitted to crave the forgivenesse. And surely it is a beginning of mercy granted, to grant thee leave, and to imbolden thee with a commandement to aske for mercy, his rule being,

Because he is permitted and commanded to ask forgiveness.

Luk. 11. 4.



Mat. 7. 7.

*Aske and it shall be given thee.* And it is not without hope, yea great hope of forgivenesse of sinnes, when the judge that hath power to grant it, doth both permit thee, command thee, and instruct thee how to crave it. This being also one of his rules, in the fore remembred place. *Seek and yee shall finde.*

Because  
God hath  
promised  
to grant  
forgive-  
nesse.

Ier. 31. 34.

Secondly, to incourage thee further, understand, that without exception of any sinne whether in time of ignorance or of knowledge, unadvisedly or advisedly done, almighty God, against whom thy sin is committed, and whose heavy wrath for thy sins thou art so greatly afraid of, hath promised both to forgive and forget thy sins, saying, *I will forgive their iniquity, and will remember their sinnes no more.* And when doth God give this promise, but when hee maketh a covenant with his people, wherby he bindeth himself unto them? And what shall we say? was not God advised of his own meaning, and considerate, when he made this promise? who can say otherwise of the most wise God, but that he was advised? Or did he dissemble, or promise this fainedly? when he had no meaning to performe it?

it? who can say otherwise of the God of truth, but that hee fully intended to performe his promise? or hath he forgotten now what he promised then, that by this meanes, his promise should bee as no promise, because not remembred to be ever given? who can imagine this of that God, who knew all his own works from the beginning, to whom all times both past and to come are ever present, and of whom the Prophet saith, *He hath alwayes remembred his covenant, and promise that hee made to a thousand generations.* Look then againe upon the sinnes, that are so heavy upon thy conscience, and marke them well, and if they bee thy sinnes (which thou canst not deny) as the Lord *Iesus* hath given thee leave by his commandement, to aske forgivenesse, so God the father of our Lord *Iesus Christ*, hath promised to grant thee forgivenesse of them. Here is a doore of mercy set wide open; enter confidently, but humbly with thy prayer in the name of *Iesus* the mediator. Thou hast the promise of the God of truth, of that God whose word is his deed, who saith,

Psalm 130.  
18.

Esay 46.11.

*As I have spoken, so will I bring it to passe. And what, or whom shouldest thou now be afraid of.*

## CHAP. XIX.

*Ob. 3, That Christs commandement, to aske forgivenesse, appertaines not to him, he may not aske forgivenesse because he cannot call God his Father. This objection answered, and God proved to be our Father, though wee bee sinners.*

His third  
objection,  
he may  
not aske  
forgive-  
nesse for  
he cannot  
call God  
his father.

**B**UT the afflicted sinner that cannot easily cast off this cleaving Burthen, to his own further trouble objecteth against the encouragement given him from the commandement of the Lord *Iesus*, to aske forgivenesse of sinnes: affirming that that gracious commandement, giving so frank leave, and so large hope of asking and obtaining forgivenesse, neither doth nor can pertaine unto him; pleading against himselfe, in this manner: This commandement of *Christ*, that giveth leave to aske and hope to receive forgivenesse of sinnes, cannot belong

belong unto mee, [neither have I any right to the benefit and advantage of it, because that commandement is given to them that can call God their father, for so beginneth the Lords prayer wherein that commandement is comprehended, *Our father which art in heaven.* But I cannot call God my father, neither have I any reason to think my selfe his child. First, the child ought to resemble the father. Our Saviour saith, *Ye shall therefore be perfect, as your father which is in heaven is perfect.* But there is in me no part of the perfection of God, either in the vertues of my minde, or in the works of my life, and the Apostle Saint Peter saith, *As obedient children, fashon not your selves unto the former lusts of your ignorance, but as he which hath called you is holy, so be yee holy in all manner of conversation, because it is written, be yee holy for I am holy.* And if yee call him father which without respect of person judgeth according to every mans work, passe the time of your dwelling here in feare. By this rule of Peter, they which call God their father, ought to be holy as he is holy, but I am altogether profane. They ought to passe the time of

Luke 11.2.  
His life  
doth not  
shew him  
to bee a  
child of  
God.  
Mat. 5.48.  
1 Pet. 1.14.

of their life reverently in the feare of God, but I have been, and am a contemner of him : and their doings should not be after the lusts of their own heart, that beare sway in the dayes of ignorance, but I never followed other rule, than the lusting of mine own heart, I never strove to suppress and mortifie them. Yea my whole course of life doth prove me to be the child of another father that hath no place in heaven, but was cast out thence for sin. The Lord *Iesus* said unto the *Iewes* : *Ye are of your father the devill, and the lusts of your father yee will do.* Much more rightly (by tryall of my deeds) may it be said to me, thou art of thy father the devill, and the lusts of that father of thine thou hast done. While my sinnes thus daily come to remembrance, how can I call God my father ?

*Iob. 8. 44.*

And hee  
hath not  
the spirit  
of adoption.

*Rom. 8. 15.*

And who can call God his father, that hath not the spirit of God dwelling in him, as the seale and earnest of his inheritance, of which spirit *Paul* speaketh thus, *Ye have received the spirit of adoption whereby wee cry Abba, Father ; the same spirit beareth witness with our spirit, that we are the children of God.* But this  
spirit

spirit dwelleth not in me : if this spirit were in me, I should feele at one time or other, and in one measure or other, the comfortable testimony of that spirit : but I feele nothing but fearfull horror in my conscience: oh that I had & might feele the comfort of this spirit, my present tentation witnesseeth the absence of it. Also if I had the spirit of God in me, the fruits of that spirit would bud, and shew forth themselves in me : but all is contrary. The Apostle Paul saith, *the fruit of the spirit is love, joy, peace, long suffering, gentlenesse, goodnesse, faith, meeknesse, and temperance.* There is none of these to be scene in me, but the fruits of the flesh are plentiful in me. With them I am overgrown both in body and soule. The Apostle reckoneth them up in this order. *The works of the flesh are manifest, which are adultery, fornication, uncleannesse, wantonnesse, idolatry, witchcraft, hatred, debate, emulation, wrath, contention, seditions, heresies, envy, murders, drunkennesse, gluttony, and such life.* And in these finnes I have lived, and dwelt, and delighted, if not in all, yet in many of them, and if not in many, yet in some of them, enough to quench the

Gal. 5. 22.

Gal. 5. 19.

the spirit of God, if the fire thereof had at any time been kindled in me. How then can it bee that I should have the Holy Ghost? and not having the Holy Ghost, how can I call God my Father? and if I have no right nor power to call God my father; that leave to crave the forgiveness of sinnes, and that hope to obtaine forgiveness of sinnes, which are grounded upon that commandment of *Iesus*, pertaine not to me.

Answer  
to this ob-  
jection.

Alasse how ingenious men are, in the dayes of affliction, when the Burthen of accusing thoughts lies heavy upon them, to dispute against themselves. They have not understanding enough to apprehend and taste any thing that is spoken for their comfort: but they have wit to finde out, and utterance to pronounce, and fervent passion to urge any thing that may make for their discomfort. But let us help to remove these stumbling-blocks, from before these mens feet, that they may walk on in hope, and come unto God by prayer.

Thou thinkest that by that commandment of *Christ*, there is given to thee, no leave to aske forgiveness of sinne,

nor

nor hope to obtaine forgiveness of sin, because it is to be craved of an heavenly father. And thou canst not call God thy heavenly father, thou thinkest that he is not thy father, and that thou art not his sonne. And thou hast two reasons to prove this to thine own heart. First, because neither thy vertues nor thy actions do in any thing resemble God, but rather prove thee to bee the child of another father, opposit to God. Secondly, because thou hast not the spirit of adoption to cry Abba, Father. For thou neither feelest the testimony of that spirit in thine heart, neither dost thou see the fruits of that spirit in thy life, but all things every where contrary.

I mislike not that thou dost hold a meane opinion of thy selfe, and censurest thy selfe unworthy the title of Gods child: and that thou thinkest honorably of the spirituall kindred that is between God and his Saints. But be of good comfort. God faileth not to be thy father, because thou thinkest him not to be: neither failest thou to be his child, because thou darest not to think thy selfe to bee his child. And these words

This mans  
cause is  
like the  
Prodigals  
in the  
Gospell.



Luk. 15. 18.

words urged against thy selfe, are no other than the words of the prodigall unthrif spoken of in the Gospell, who in his vertues and actions did nothing (as yet) resemble his father, for he haunted harlots, and lived riotously, being every way as sinfull as thou canst (with any words) make thy selfe : & when by aduersity he was brought to consider of his life and estate, as thou now dost, he had that opinion of himselfe that thou now hast, thinking it not fit to take unto himselfe the title of a son. His words are thus set down by Saint Luke: *I will arise and go to my father, and say to him, father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.* Compare thy selfe with him, thou canst not be worse than he, nor in thy life more unlike thy heavenly father, neither canst thou be in worse case than he was. He forsook his fathers house, and was departed far from God, knowing very well from whence he was departed. He never had minde to returne back againe till misery compelled him, of whom we need not feare to say (for it is plaine and cleare) that no love to his father, nor to his fathers house,

house, but pinching necessity, and extreme misery made him a convert. And while he was abroad, what was his course? the Evangelist telleth us, *he wasted his goods with riotous living*. That is, all the blessings of God, bestowed upon him, (whatsoever) in minde, in body, or in estate, he wasted them vainely without any fruit, either to the praise of God or good of his Saints: yea wickedly, to the dishonour of God, and great offence and hurt of his Saints. His elder brother said truly of him to his father. *He hath devoured thy goods with harlots*. He was a devourer rather than a spender, because he followed wholly the flattering and inticements of the flesh and of the world: he pursued earnestly and greedily the pleasures of sinne: he polluted the whole man, both body and soule, in carnall and spirituall fornication: and hee dishonoured his mercifull father, while to his sinfull courses for the furthering thereof, he converted all the gifts and graces, that hee had received of God. This was his behaviour, being departed from his father. In the end, by misery justly fallen upon him, hee was touched, ashamed, and confounded, as thou

Luk. 15. 13.

Luk. 15. 30.

thou art : ( seest thou not thine estate lively described in the estate of this prodigall man ? ) yet after all this wandering and wicked behaviour, and much misery that hee indureth, he remembreth his fathers house, he repenteth, he returneth, and humbly prayeth : and the successe was, he is graciously received into favour.

Take this example unto thee, and view it well, dwell upon it with holy meditation. Such as hee was in his wandering in his wickednesse, in his trouble, of minde, such thou art : such as he was in his repentance, in his returne home to his Fathers house, and in his humble prayer unto God, such be thou: and such favorable intertainment as he found at his Fathers hands, thou also shalt finde. Are not these things written for our learning, that we through patience and consolation of the Scriptures might have hope.

God proved to be  
our Father,  
though we  
be sinners.

And, because thou dost not yet resemble God, either in the vertues of thy minde, or the actions of thy life, say not therefore, that he is not thy Father, and that thou art not his Child. Why wilt thou adde this to the former discomfort

fort of thy soule, and to the former errors of thy life? and wrong either God in his goodnesse, or thy selfe in the grounds of thy hope.

Thou knowest the words of *Moses* to the people of *Israel*: if thou know them not, heare and let thine heart understand them. *Is not he thy Father that bought thee? he hath made thee, and proportioned thee.* If he be thy Father that made thee and proportioned thee, then surely God is thy Father; for he, and none but he that made heaven and earth made thee. The Prophet saith of God, *It is he that hath made us, and not we our selves.* And if hee be thy Father that hath bought thee, and purchased thee; then, whether thou approve it or no, God is thy Father, for he hath bought us with a price, not of corruptible things, as silver and gold, but with the price of the precious blood of *Christ*, as of a Lamb undefiled, and without spot. Therefore the Apostle saith to the *Corinthians*, *Tee are not your own, for yee are bought with a price.* And being once his, all thy wanderings cannot weaken his right in thee, but hee still shall remaine thy Father that bought thee. If

Dent 32.6.

Psal. 100.3

1 Cor. 6. 19.

a sheep run astray from the fold, and wander long in unknown pastures, doth it therefore cease to be his, that is Lord and owner of the flock? and if it returne, or be brought home, with the fleece lost, and left behind hanging upon every hedge, and with the skin, and flesh also torne, will hee not acknowledge it, and receive it? Yes, he will receive it with joy. Reade the fifteenth chapter of Saint *Luke*: and meditate upon that thou readest. So far off is it that the indignation of heaven should reject thee, that as it is there said, *There is joy in the presence of the Angels of God for one sinner that converteth.* Make joyfull the Angels of heaven by thy returne to God, and that joy shall shine upon the face of thy conscience: and (not to forget what wee have in hand, to prove God thy father) consider some words of the Apostle to the *Hebrews*: *We have had the fathers of our bodies, that corrected us, and wee gave them reverence: should we not much rather bee in subjection unto the Father of spirits, that we might live?* He calleth men that begat us, fathers of our bodies, and he calleth God that created

*Luk. 15. 10.*

*Heb. 12. 9*

us, the Father of our spirits : because in the regeneration of our bodies men are used, but in the creation of our spirits God only worketh, who is also the principall agent in the framing of our bodies, and men are but instrumentall agents : therefore while there is a spirit dwelling in thy body, quickning and moving it, thou canst not deny God to be thy Father : whose glorious habitation being in heaven, as he saith by *Esay*, *I dwell in the high and holy place.* Thou hast a Father in heaven. And therefore by the commandment of *Iesus Christ* willing us to say to God, forgive unto us our sins, thou hast both leave given thee to aske forgivenessse of sinnes, and hope given thee to obtaine forgivenessse. Use therefore cheerefully (but withall, reverently and thankfully) this leave, and obey dutifully and gladly this commandment : for God is thy Father. And thy service in calling upou him shall not be fruitlesse.

And say not, because as yet, thou neither seest the fruits of the Holy Ghost in thy reformed life, nor feelest the testimony of it in thy cheerfull conscience,

*Esa. 57. 15.*

The Holy Ghost is in him, or may be obtained.

1oh. 3. 5.

1 Iohn 3. 9.

Rom. 8. 15.

Mal 5. 2.

that therefore that blessed Spirit is not in thee. When thou speakest of the fruits of the Spirit, thou makest the Spirit to be as seed sown in the heart, that should bring forth fruit. And so indeed the Holy Ghost within us, is the seed of our regeneration and new life, as the Lord *Iesus* teacheth us, saying, *Except that a man be borne of water and the Spirit, the water of Baptisme, and Spirit of Sanctification. And Iohn plainly giveth the name of Seed to the Holy Ghost, saying; His Seed remaineth in him. And when thou speakest of the testimony of the Spirit, thou makest the Spirit to be as a witnesse that testifieth the fatherly love of God unto us. And so indeed the Holy Ghost within us, is unto our hearts a true witnesse of Gods love. Paul to this purpose saith, Iee have received the Spirit of adoption, whereby we cry Abba Father. The same Spirit beareth witnesse with our spirit, that we are the children of God. And Saint Peter in his speech before the Priest and Captain of the Temple, calleth the Holy Ghost a Witnesse, saying, Wee are his witnesses concerning these things which we say, yee and the Holy Ghost, whom God hath given*

to them that obey him. For the Lord Iesus hath two sorts of witnesses, to confirme to the consciences of men, the truth of his death and resurrection, and his power of sanctifying and saving. The one sort is, the Apostles and Ministers, who by their doctrine do beare witness to the outward man, and the other is the Holy Ghost, who opening the understanding, and leading into all truth, doth beare witness to the inward man.

Now for seed, we know that when it is cast into the ground, it doth not presently bring forth ripe fruit: nay, it doth not presently spring up and shew it selfe, but it resteth for a while in the wombe of the earth, hidden from the eyes of men, till convenient time cometh: and if any man in the mean time should say, I see no fruit above the ground, therefore there is no seed in the ground, hee might be deceived, and the Husbandman and Gardener that had sowne the ground, would censure him both of ignorance and boldnesse, and time would disprove him.

And as for witnesses, we know, that they do not speak, so soone as a man is



provided of them, nor yet so soone as they appeare in publick place ; but being first prepared, and after brought to the place where they should give testimony, they yet stay, and keep silence : and when the Judge or Examiner is at leisure, then they are called for, and speak their knowledge. And he that reasons thus, there hath yet no witnesse spoken for such a man, therefore he hath no witnesse to speak at all for him, should shew himselfe a rash man, and by the timely voyce of the witnesses would be convinced.

Even so it is too much rashnesse in thee, to say, that because thou yet hearest not the testimony of the Holy Ghost in thy heart, witnessing with thy spirit, that thou art the child of God, therefore there is no such witnesse at all to speak when God shall appoint. And because thou yet seest not the fruits of the spirit in the actions of thy life : that therefore there is in thee no seed of the Spirit that may bring forth these fruits in due time. Learne to have patience, and wait upon the good pleasure of God,  
and

and in time thou shalt see a blessed change, and heare that testimony which yet thou hearest not, and see those fruits of the Spirit, which yet thou seest not.

And if it were as thou speakest, that thou hadst not at all the Spirit, as seed lying in secret, and attending the time of Spring, or as a witnesse prepared to speak when God shall call him forth to give his testimony; yet the Spirit that is not received, may be received, and shall be given thee, if thou pray unto God for it. We know the words of the Lord *Iesus Christ* in the Gospell, *If you which are evill can give good gifts to your children, how much more shall your heavenly Father give the Holy Ghost to them that desire him.* So that if there be in thee a true desire to obtaine the Holy Ghost, aske and it shall be given thee, for the Lord is more ready to give, than thou canst be to aske. All that matter therefore of thy feare, for that commandement of *Christ*, that giveth leave to aske, and hope to obtaine forgivenessesse of sins, that it should not belong to thee, because it must bee asked of them that have


Luk. II, 13.

God for their Father, and thou thinkest him not to be thy Father, because thou dost neither resemble him as yet, either in the vertues of thy minde, or actions of thy life; and thou hast not the spirit of adoption, by which thou mayst cry, *Abba Father*, for thou neither seest the fruits, nor feelest the testimonies of that Spirit: all this matter of thy feare is vaine.

That commandement of *Christ* belongeth to thee: God is thy Father, thou oughtest to pray unto him for forgivenesse, thou mayst pray unto him for forgivenesse; and if thou pray, thou shalt obtaine forgivenesse. Pray therefore as *Christ* hath commanded thee, and the observation of his order shall prove thine ease.

## CHAP. XX.

*Ob. 4. That Gods promise pertaines not to him, because it was his covenant with the house of Israel, and that he is no Israelite, neither after the flesh, nor after the promise. This objection answered, and that he either is or may be an Israelite.*

 Ur afflicted sinner was incouraged to pray, and to hope for forgivenesse of his finnes, not only by the commandement of *Iesus christ*, which giveth leave and hope, but also, and more strongly by the promise of God, assuring in plaine words that it shall bee granted to him. *I will forgive their iniquity, and will remember their finnes no more.* But the nature of his temptation, suffering no comfort to enter and abide with him, armeth him with an objection against that incouragement in this manner. I know that God hath made such a liberall promise. I know that he made it advisedly, understanding himselfe what he promised, that hee made it in truth, meaning to performe faithfully as much as he promised: and that he

*Iere. 31. 34.*

The fourth objection; promise of forgivenesse of to Israel;

Iere. 31. 33.

But I am  
no Israelite.  
Ite.

Rom. 9 6. E

he remembers his promise for ever, for time can not work forgetfulness in him, nor any shadow of alteration, and therefore it shall be most truly and fully performed. But it pertaineth not to mee for any advantage and benefit of mine: for the Prophet telleth us it is a covenant made with the house of Israel, for these are his words; *This shall be the covenant that I will make with the house of Israel after those dayes, saith the Lord.* But I am no Israelite, howsoever you shall take the name: for if you understand it in the naturall signification for the children of *Iacob*, in the twelve Tribes of *Israel*, I am not of that kindred, I am of the Gentiles. And if I were naturally of the seed of *Israel*, yet might I very well lose all lawfull challenge to that promise, because Saint *Paul* saith, *All they are not Israel which are of Israel:* But if you take the name in the spiritual signification, for a child of promise, an heire of grace, and a prevailer with God (and in that sence was it first given to *Iacob*, when he wrestled with the Angell, and prevailed, not letting him go, untill he had blessed him) in this signification. It doth yet much lesse agree

agree to me, that am rather and *Egyptian*, a *Cananite*, an *Edomite*, and an enemy of God, rather than a prevailer with him. I never wrestled with God by faith and prayer (as *Iacob*) to prevaile with him : but rather I have wrestled with God by pride and malice as a professed adversary, I have bidden defiance to God in the contempt of my proud heart, and I have made fierce war against God in my many finnes, striving to prevaile against him, never desiring to prevaile with him : and thence is it, that now in justice and power, he beareth himselfe so strongly against mee. Therefore being no way an *Israelite*, and that covenant wherein God promiseth to forgive and forget finnes, being made with the house of *Israel*, what claime can I make to that promise ? even none at all.

The nature of this disease is very strange, that turneth into poyson whatsoever is applyed to it by way of medicine, or at least way striveth to extinguish all the vertue of those medicines, least it might be cured. But this must move us to have the more compassion, and to take the more paine, to see if God  
at

Answer  
to this  
fourth ob-  
jection.

at the last will send comfort and saving health.

Thou thinkest that this promise of forgiving and forgetting sinnes doth not pertain unto thee, because it was made with the house of *Israel*, and thou art neither *Israelite* in the flesh nor by promise, but takest thy selfe rather worthy to be esteemed an *Egyptian*, a *Canaanite*, an *Edomite*. And if thou wilt, a *Dog*, and whatsoever other name thou canst remember or devise. And yet I will shew and prove, that this promise made with the house of *Israel* pertaineth unto thee.

Mar. 15. 22  
The woman of  
*Canaan*  
and this  
sinner  
compared  
together.

But first, to begin withall, let me here remember unto thee an history recorded in the Gospell. A certaine woman of the seed of *Canaan*, dwelling in the coasts of *Tyrus* and *Sidon*, had at home at her house a daughter that was possessed with a divell: she came unto *Iesus*, craving mercy at his hands for the healing of her daughter, saying unto him, *Have mercy on me o Lord, thou sonne of David, my daughter is miserably vexed with a Divel*. The Lord *Iesus* rejecteth her as a stranger from the common wealth of *Israel*, and as some beast of wilde

wilde and fierce nature not fit to be folded up among his milde sheep, saying unto her; *I am not sent but unto the lost sheep of the house of Israel.* Hee pronounced as much of her, as thou pronounced of thy selfe; she was no *Israelite*. And when this answer, which thou art so much afraid of, coming but from thine own mouth, could not, though it came from the mouth of *Iesus*, check that boldnesse and confidence of spirit in which she came, but that she still continued her sute, he dealt more roughly with her, and signified unto her in plaine words, that he made no other account of her than of a *Dog*, in comparison of the children of God, to whom the bread of Gods mercy, by the hands of the Saviour, is to be broken, saying unto her: *It is not good to take the childrens bread, and to cast it to whelps.* That is, I were not fit to have the government of Gods house, if the mercy, which is the portion of his children, I should cast away among Dogs, such as thou art. Tell mee what thy heart can object against thy selfe, to exclude thee from the common wealth and house of *Israel*, and to cut thee off from being partner

Mat. 15. 24

Mat. 23. 26.



partner in that promise for forgiveness of sins, or in any other promise of God whatsoever, that is not objected by the Lord *Iesus Christ*, against this *Cananite*, to exclude her from all hope of obtaining any mercy at his hands. He denies her to be of the house of *Israel*, he doth not acknowledge her to be a sheep of his fold, and in plaine terms, to the understanding of all that heare his words, he placeth her among Dogs rather than among children. And this is it, that thou chargest thy selfe to be, and therefore seclused from having any part in that promise.

But that poore woman would not be answered so, but still she persisteth in prayer: and knowing and beleeving that *Iesus* the son of *David* was able to infranchise her, and make her a Citizen and member of the common wealth of *Israel*, and to change her, and of a Dog, to make her a sheep of his fold, yea a child of Gods family, shee intreateth him to admit her to the portion of an allowed Dog, saying unto him, *Truth*

Mat. 15. 27

*Lord, yet in deed the whelps eat of the crumbs which fall from their master table.*

And to maintaine in her such faith and

and such fervency, shee had no promise so particularly answering the evill that oppressed her heart, as that promise doth particularly and most aptly answer to the evill, that lyeth so heavily upon thy conscience, only shee had heard that *Iesus* had helped others. And this her inforced importunity, and (as a man would think) her unreasonable and unmannerly soliciting, prevailed for her, and she obtained all that mercy that her soule desired. What shall I say then unto thee, that so foolishly urgest against thy selfe, the shadow of thine own suspicion, & thine own fantastick feare: and refusest to call for that mercy, that God hath already promised to grant? a *Cananite* and a Dog (neither *Israelite*, nor sheep, nor child) prevaieth, and thou, discouraged only by thine own conceit darest not adventure.

But it runneth in thy head that thou art no *Israelite*. And according to the naturall signification of the name, for a sonne of *Iacobs* loynes, thou art none, and thou regardest not to be one, because that manner of being an *Israelite* would nothing benefit thee.

But

But thou also thinkest that in the other signification of the name, thou likewise art none : and affirmest him in that sense to be an *Israelite*, that is, a child of promise, an heire of grace, and a pre-vaile with God, a Citizen with Saints, and of the shoushold of God, which thou art not.

That this  
sinner is  
an Israe-  
lite.

1 Cor. 7. 14.

The definition of a true *Israelite* is good, and to be maintained. But for thee to deny thy selfe to bee such a one, is not good, nor to be maintained, for art not thou descended of Christian parents, and thereby a Citizen with the Saints, and a child borne within the household of faith. And an holy one from the wombe : the Apostle *Paul*, speaking of the children of beleeving parents, hath these words. *Else were your children uncleane, but now they are holy.* Wherein hee doth pronounce them to be holy, that is, to have a title to the covenant of grace, and to all the priviledges of the Church, and therefore to bee of the house of *Israel*. And this is their birth-right, and their just inheritance, if either the father or the mother be a right beleever, though the other parent be an infidel : but both thy

thy parents made profession of the faith of *Iesus Christ*, therefore this birth-right on both sides is confirmed to thee, and who shal deny him to be a true *Israelite*, that is borne holy, being of that *Holy nation and peculiar people*, that Saint *Peter* speaks of. Also thy parents received the promises of Gods mercy not only for themselves, but also for thee, as the Apostle *Peter* preached to his hearers, saying. *The promise is made unto you, and to your children, and to all that are a farre off, even so many as the Lord our God shall call.* And this affliction, which now lieth so heaue upon thy conscience is nothing else than the calling of God, seeking by this trouble to bring thee home unto himselfe, that hast so long in thy former security gone astray from him: and therefore that promise of forgiving iniquity, and not remembring sin, and all other promises of his mercy, are made to thee, and do belong unto thee, as to a true *Israelite*, thou being the child of such parents as did inherit the same promises before thee, & thou being also by thy affliction called of God.

And say that thou wert a stranger and forrener, and as hard-hearted as the

T

stones

1 Pet. 2. 9.

Acts 2. 39.

If he bee not an *Israelite*, he may be,

stones in the street, that are nothing fit to receive the forme of a serviceable vessell: Yet such is the power of the hand of God our Potter, that he is able to make the hard stones softer than the clay, and to work our hearts as wax to take the impression of his Law: he is able to make us vessels of honor, for holy and acceptable services in his house: and hee is able to make us *Abrahams* seed, and true *Israelites*. You know the words of *John the Baptist*, spoken to the proud Iewes, that gloried so much in this, that they were *Abrahams* seed, and in *Abrahams* right were heires of the Covenant. He spake thus unto them, *Say not within your selves, we have Abraham to our Father, for I say unto you, that God is able of these stones to raise up children unto Abraham.* So that of him, that is no *Israelite*, that is no child, that is no heire, God is able to make an *Israelite*, a child, an heire. Of Gods goodnesse towards them that were no *Israelites*, and no people, the Prophet *Hosea* speaketh in this manner, *I will have mercie upon her that was not pitied, and I will say to them which were not my people; Thou art my people, and they shall say,*

*Luk. 3. 8.*

*Hos. 2. 23.*

*say, thou art my God.* If thou wert therefore of that company that is not pittied, thou mayst yet finde mercy at Gods hands : and if thou wert of that company that is not Gods people, thou mayst yet become one of his. The feare therefore that thou faintest unto thy selfe hath no ground.

Consider him whom thou hast to deale withall, and hope in his mercy, that is so liberall in his promises, and is also most faithfull in the performance of his word. Thou hast sinned, and he hath promised to forgive thy sinnes. Appeale unto his promises, he cannot faile to effect that which he hath given his word for : of which word of his, himselfe saith thus, *It shall not returne unto me voyd, but it shall accomplish that which I will, and it shall prosper in the thing wherto I sent it.* So that, having sent forth that gracious word of promise, to forgive and forget thy sinnes, it shall not returne to him void, it shall not be found a false or faulty word, but a word of truth and power. Pray unto God for the effect of it, and it shall prove prosperous to thy peace.

Esa. 55. 11.

## CHAP. XXI.

Ob. 5, That notwithstanding Christs commandement to aske, and Gods promise to forgive, yet many perish, therefore why not hee? This objection answered; and that the conditions of obtaining forgiveness are repentance, charity toward our brethren, and faith in Christ.

The fifth  
objection.

**A**Ll that hath hitherto been said, is not able to calme the storme that is raised in this poore sinners conscience; but his restless minde still replies, arguing against himselfe in this manner; If this leave of asking, and this promise of granting forgiveness of sinnes, bee so free for every one, borne of believing parents, as you would make mee believe: how commeth it then to passe, that so many perish in their sins, not only of them who are borne and brought up, of, and among unbelievers, that know not the true God: but of them also that are descended of believers

leavers, and all their time brought up in the bosome of the Church, that can say before the Judge, *Wee have eaten and drunk in thy presence, and thou hast taught in our streets.* Yea they proceeded further in the businesse of the Church, and can say to the Judge, *Lord have not we by thy name prophecied? and by thy name cast out diuels? and by thy name done many great works?* and yet unto them the Lord will answer, and make profession, saying, *I never knew you, depart from me yee that work iniquity.* The way that leadeth to death and destruction is broad and easie, and many walk in it, and perish, and I am one among others, that have run in that way, and I am yet in it. But the way that leadeth to life and salvation is a narrow way, & few do finde it: and I am one of them that cannot finde it, I am now out of it, and indeed never had any pleasure to seek it, that I might walk in it. And yet you make the promise of the forgiveness of sins to be very large, & given to all within the Church. And why may not I, notwithstanding so gracious and large a promise, misse of forgiveness, and fall into condemnation, as well as

Luk 13. 25.

Mat. 7. 22

23.



others? yea before many thousands of others? having deserved condemnation as worthily as any other, and more worthily than many other? therefore I think that there is something required to the obtaining of forgivenesse of sinnes and salvation, that I yet know not, and not knowing it, it is very like I have it not, and not having it, I remaine still under condemnation, and must perish eternally. And I feele it so in the feare of my soule, for notwithstanding all that you have spoken to put life and hope into my soule, yet the Burthen of my sins, and the feare of damnation is no lesse heavy upon me, than before you began to speak unto me. I confesse indeed that the things that have been spoken, offer great comfort, but I want a right hand to take it withall. Help me therefore thorow, and shew me what are the conditions upon which God forgiveth sinnes: that hearing them, I may know whether I be capable of that desired happines: and if I be not presently, that yet I may indeavour in time to be, and so at the last obaine it. For though you have not delivered mee from all my feare, yet you have wrought in mee a  
great

great desire to recover, and get out of it, not without some hope, that it may one day, by the mercy of God, be happily effected to my salvation.

This objection is tempered with some mildnesse, & while the storme is something laid, hearken, and I wil teach thee what the conditions are : so shalt thou know, both why others perish in their finnes, notwithstanding this promise, namely by neglecting these conditions: and also, how thou mayst obtaine forgivenessse of thy sins, according to this promise, by the obedient and carefull keeping of these conditions.

The conditions required at our hands, if wee think to obtaine forgivenessse of finnes, are in number three. The first of these three concerneth our selves and our renovation. It is called repentance; a departure from sin, and a returne to God in holines and righteousness: for it is meet for him that would have his finnes past to be forgiven him, to cease from sinne, and hate the works of darknesse, wherein he took pleasure before. Which ought to be hated, first in regard of God, because they are displeasing to him that is most holy, and hee that is

His objection answered.

Conditions upon which God keepeth promise to forgive finnes.

Repentance is the first condition.

Serm. 181.  
de Tempore.

Ecc. 19. 21

most glorious is dishonoured by them: Secondly, they are to be hated in regard of our selves, because they cast us out of Gods love, into his just hatred, and robbing us of true peace, do fill our hearts with feare and horreur. And for thine own part, I hope thou findest that the works of darknesse are to be hated, and hast a will also to hate and abhorre them, seeing what wofull feare and danger they have brought thee into. And this repentance, and turning to God, will surely deliver thee from thine old finnes, so that they shall never be layd to thy charge. It is a true saying of Saint *Augustine*, *Non nocent peccata praterita, si non placent presentia*: *Sins past hurt us not, if sins present please us not*. If we take no pleasure in unrighteousnesse from henceforth, God will put away & abolish all our old offences. And this saying of his is grounded upon the Scripture, which must be thy stay before all the sayings of men. The Prophet thus speaketh, *If the wicked will returne from all his sins that he hath committed, and keep all my statutes, and do that which is lawfull and right, he shall surely live, and shall not die & all his trans-*

*transgressions that hee hath committed, shall not be mentioned unto him.* Yea upon our repentance, and ceasing from sinne, where it had stained as deep as Scarlet, and like Crimson double died, in a colour not easie to be changed, yet there will God cleanse the sinner, and make him as white as snow, and as clean as the fleece of wooll new washed and skowred. Reade to this purpose the words of *Esay*, in his first Chapter, 16. 17 and 18. verses; it is a place of much comfort.

And when thou hearest repentance to bee a condition of the obtaining of forgiveness of sins, be not discomforted in the conscience of thine own weaknesse, and insufficiency of keeping the law of God, as if it should be impossible for thee to obtaine forgiveness upon this condition. I know thou canst not but be unapt for good works now at the first, having so long before accustomed thy selfe to a contrary course of ungodlinesse. But attempt with resolution to reforme thy wayes, and study with all thy heart to serve God according to his will in his word revealed. God esteemeth the will for the work: yea he will  
work

God helpeth  
unto  
repentance.

Act. 5. 31.

Psal. 51. 10.

Ezek. 36.  
25.

work in thee both to will and to do of his own good will, for he giveth repentance as well as remission of sins by *Iesus Christ*, whom he hath appointed and inabled thereunto. As *Peter* saith of him; *Him hath God left up with his right hand, to be Prince and a Saviour, to give repentance to Israel and remission of sins.* And therefore (as a good degree of casting thy Burthen upon God) pray unto God to give thee repentance for thy sinnes, that thou mayst also obtaine forgivenessse. And learne of *David* to say unto God, *Create in me a cleane heart ô God, and renew a right spirit within me.* And crave it in hope, for God hath liberally promised to give it. Thus he saith by the Prophet. *Then will I poure cleane water upon you, and you shall be cleansed: yea from all your filthinesse, and from all your idols will I cleanse you: a new heart also will I give you, and a new spirit will I put within you: I will take away the stony heart out of your body, and I will give you a heart of flesh, and I will put my spirit within you, and cause you to walke in my statutes, and yee shall keep my judgements, and do them.* What is it that belongeth unto repentance, either in the inward man,

man, for the renewing, and humbling, and sanctifying of the heart : or in the outward man, for the altering, amending and reforming of the life, that God in these words doth not promise to give. And what he promiseth, that will he truly give, if thou make sure unto him, as it is fit and necessary for thee.

The second of the three conditions concerneth our brother, and the mercifull using of him, and it is a milde kinde of charity, by which we must be willing to forgive unto our brother all the wrongs and trespasses that he hath done against us, seeking if we can to reforme him, but not to shame him; yeelding to do all offices of mercy & love unto him in his necessity : not seeking to be revenged, and to render evill for evill and rebuke for rebuke. And this is agreeable to justice and equity, that if thou wouldest receive what thou wantest, thou shouldest be willing to supply the want of others as thou art able : and if thou wouldest finde mercy with God, thou shouldest shew mercy to men : for what measure we meate to others, the same shall be meated to us. *James the Apostle saith; There shall be judgement mercilesse*

Charity to our brother is the second condition.

James 2.3.

Mal. 6. 14.

Reasons  
why wee  
should re-  
dily for-  
give our  
brother.

*mercilesse to him that sheweth no mercy, and mercy rejoyceth against judgement.* If thou wilt not remit unto thy brother, then look for no remission at Gods hand: but if thou charitably remit unto thy brother, then cheerfully promise thy soule remission at Gods hands. Very clearly to this purpose speaketh the Lord *Iesus*, saying; *If you do forgive men their trespasses, your heavenly father will also forgive you: but if you do not forgive men their trespasses, no more will your father forgive your trespasses.* This text is plaine and needeth no interpretation, but forgive and it shall be forgiven to you: forgive unto men, and you shall be forgiven of God.

At the hearing of this condition there needeth no discomfort arise in thy conscience, from feare of thy insufficiency, for all resteth in thy will. It is no more but this; bee willing, and the work is done; desire not to be revenged, and thou hast forgiven him: continue kindnesse unto him, as if no such wrong had been done unto thee, and this condition is fulfilled.

And if thou think it will be hard unto thee, by reason of thy froward heart,

heare

heare a few reasons that may move thee to think, that it is a matter of nothing, considering what thou desirest to obtaine of God. First, it is not much that thou hast to forgive thy brother, smal & few are his wrongs done to thee: but it is infinite that thou seekest forgiveness of from God, many and greivous are thy wrongs done to him. Secondly, between thy brother and thee there is no such difference, with advantage of dignity on thy selfe, that thou shouldest disdain in regard of thy excellency to put up wrong at thy brothers hand, for thou (as he) art no better than dust and ashes: but infinite is the difference between God and thee, with all advantage of full excellency on Gods side, he being of infinite glory and majesty, so that he might justly disdain to put up wrong at the hand of such a vile worme as thou art. Thirdly, thy brother is neither by subjection to thy authority, nor by kindnesse received from thee so bound unto thee, that in his doings, which thou interpretest for wrongs, he can be challenged of any great rebellion, and any grosse unthankfulness against thee: but thou, both by subjection

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on to the authority of God, and by daily blessings received from God, art so bound unto him, that in thy sinfull deeds done against his known commandements, thou art evidently guilty of high treason and rebellion, and most wicked unthankfulnesse. Every of these reasons do inforce upon thy heart (be it never so froward and swelling) that it is a trifle and matter of no worth, for thee to forgive the wrongs of thy brother done to thee, if thou desire and expect that God should forgive unto thee thy wrongs done against his divine Majesty. But in the fourth place marke well this, & let it enter into thy froward heart, if thy peace were presently settled, and thou hadst received from God as cleare and as assured discharge of all thy sinnes, as *David* had, when *Nathan* said unto him from God. *The Lord hath done away thy sin, thou shalt not die.* Cruelty against thy brother revoketh Gods promise, which hath ever included in it, this condition of shewing mercy to thy brother, and forgiving him. It is a true saying of *Saint Augustin.* *Redeunt dimissa peccata ubi fraterna charitas non est.* *The sins forgiven returne againe where*

2 Sam. 12.  
13.

Sev. de  
ser. Domini  
super mon-  
tem.

where there is no brotherly charity. And this is plaine in the parable of the King and his servant, that owed him ten thousand talents : the King being humbly intreated, forgave him the debt (that is, promised to forgive it him :) this servant went forth and met with a fellow servant that owed him an hundred pence, and cruelly hee cast him into prison, which when the King heard of, he was highly displeased, and calling this unmercifull servant before him, he said unto him ; *O evill servant, I forgave thee all that debt, because thou prayedst mee : oughtst not thou also to have had pittie on thy fellow, even as I had pittie on thee ? So his master was wrath, and delivered him to the jayler, till he should pay all that was due to him.* His unmerciful dealing with his fellow, to whom he would not forgive small offences, revoked the liberall promise of Gods most large mercy for the forgivenesse of his many and grievous sins : therefore suppress all forwardnesse of thy swelling heart, and after the counsell of *Salomon*, say not, *I will do to him, as he hath done to me, I will recompence every man according to his work.* But be courteous, mercifull, and tender

Mat. 18. 32

Prov. 24.  
29.

Faith in  
God is the  
third con-  
dition.

tender-hearted, forgiving thy brother,  
and so God will graciously forgive  
thee.

There is a third condition to be ob-  
served of them that think to obtaine  
forgivenesse of sin, and that concerneth  
more directly God, and his glory and  
prayse, namely faith in God, faith in Je-  
sus Christ the sonne of God. That is,  
firmely to hold perswasion of the mercy  
of God, that it reacheth to the forgive-  
nesse of sin, without exception of any  
sin, or any sinner; as if for sin, there  
were any greater than his mercy, and  
therefore such as he neither would nor  
could forgive: and for the person, that  
there were any so farre out of favour,  
that upon his repentance God would  
not & could not be mercifull unto him:  
the Prophet Micah saying of God for  
his mercy in this point; *Who is a God  
like unto thee, that taketh away iniquity,  
and passeth by the transgression of the rem-  
nant of his heritage? he retaineth not his  
wrath forever, because mercy pleaseth him:  
he will turne againe, and have compassion  
on us. He will subdue our iniquities, and  
cast all their sinnes into the bottom of the  
sea.* And firmely to hold perswasion of  
the

Micah. 7.  
18.



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the merit and vertue of the death and blood-shedding of the Lord *Iesus Christ*, that it is effectually to take away the sin of the world, as *Iohn Baptist* saith of him, *Behold the lamb of God, that taketh away the sinnes of the world.* Without exception of any sin, or of any sinner, as if for the sinne, there were any so grievous, that the blood of *Iesus Christ* were not able to wash out the staines thereof: and for the sinner, that there were any so wicked, that the sacrifice of the son of God were not sufficient to make atonement with God for him: the Evangelist *Iohn* concerning sin saying, *The blood of Iesus Christ cleanseth us from all sinne.* And the Apostle to the Hebrews, concerning sinners, saying; *He is able perfectly to save them that come unto God by him, seeing he ever liveth to make intercession to God for them.* This is faith in God, to hold this intire perswasion of the mercy of God, without making exception, which none can justly make: and this is faith in *Iesus Christ* the son of God, to hold this intire perswasion of the merit of his precious blood and bitter passion, without making exception; which none can truly make. And this

*Iohn i. 29.*

*I Iohn i. 7.*

*H. br. 7 25.*

intire perswasion without exception includeth particular application, for he that excepteth no sinne, excepteth not his own sinne, and he that excepteth no sinner, excepteth not himselfe. Of the vertue of this faith to obtaine forgiveness of sin, and all other graces at the mercifull hand of God, & for the merit, and by the vertue of *Iesus Christ* the Mediator, these and many other places of Scripture do speak fully and plainly :

*Mat. 21. 22.*

*Whatsoever ye shall aske in prayer, if ye beleeve, ye shall receive it.* And in another

*Mar. 9. 23.*

place, *If thou beleeve, all things are possible to him that beleeveth.* These things are spoken by the Lord *Iesus* himselfe.

*Acts 16. 31.*

And Saint *Paul* saith, *Beleeve in the Lord Iesus, and thou shalt be saved.*

Thou think  
est thou  
hast not  
faith.

It may bee the remembrance of this third condition breedeth some discomfort unto thee, as threatning unto thee no forgiveness, because thou thinkest that thou hast no faith, thou thinkest that thou hast it neither in possession, nor in power. Whether thou have faith in possession, or no, it may be a question, because thou mayst have it without present feeling of it. And sure if ever thou hadst it, thou hast it still. For as  
the

Thou mayst  
have it,  
and not  
know it.

the Apostle *Iude* saith, *The faith is once given to the Saints.* Faith hath his summerly beauty, and winterly barrennesse, it admitteth increase and decrease; but as the tree liveth in the winter, though it bee bare, and when cold storms are past, sheweth his life by budding in the spring: so faith pincht and benumbed with the nipping cold of frosty temptations, as soone as it pleaseth God to send ease of trouble, sheweth it selfe by rejoycing and praying God, as it were in a spring, and then manifestly declareth the continuance of his being, when yet it could not be discerned. But if thou be indeed without it, it is out of question that thou hast no power to command it, it is not a matter of that facility to beleieve in God unto salvation, that some do account it, who use to say, they can beleieve what they list. For to commend silence to accusing thoughts, and to stop the mouth of Satan that accuseth thee of thy sin, and to suppress the sentence of Gods law that condemneth thee for sin, and to binde the hands of Gods justice that is ready to do execution upon thee for sinne, and to quiet a conscience disturbed, and set on fire

*Iude 3.*

If thou want it, thou canst not take it of thy selfe.



with the feare of deserved wrath and condemnation, (and to beleeeve in God unto salvation, is to do all this) is a work of greater difficulty, than hee understandeth, that saith, he can beleeeve what he list. Credulity, to think this or that to be true, because some body tels us so, or because we have read it, or because we so think of it, is one thing: but faith to rest upon Gods promises for the forgiveness of sin is another thing. The first, namely, credulity, when men are light of beleete, is a fault & infirmity of nature; the second, namely, faith, wherby all accusations are avoyded, and all the fiery darts of the Divell are quenched, is the vertue of the spirit, and meerly the gift of God. The Apostle Paul saith, *By grace yee are saved through faith, and that not of your selves: it is the gift of God.* Yea the same Apostle makes it a worke of no lesse power of God, to bring a sinful man unto this saving faith, than it was to rayse *Iesus* from the dead; as appeareth by his words written to the *Ephesians*, where he prayeth for the opening the eies of their understanding, that they might know, *what is the exceeding greatnesse of his power to us which beleeeve*

Ephes. 2. 8.

Ephes. 1. 19.

beleeve, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead. So that if any man be able to rayse up the dead, and quicken them if he list, then he is able to beleeve unto salvation if he list; and else not. Surely faith unto salvation is not in the power of man to take unto himselfe at his pleasure, and when he listeth.

But while I make faith not to bee in thine own power, I do not thereby take from thee all possibility of obtaining it, if it were wholly wanting. For I have shewed thee that it is the gift of God. Hee that quickneth the dead, he it is that maketh sinners to beleeve: and if thou wouldest beleeve, and wilt pray unto him to give thee a heart to beleeve, God will heare thy prayer; and grant thy desire, and that without faile; if thou pray unto him in his Sonnes name, who faith unto us, *Verily verily, I say unto you, what soever ye aske the Father in my name, he will give it you.* And while thou prayest, thy faith wil grow, and while thou beleevest, thou shalt have more heart to prayer, and these two within thee, Faith and Prayer, will

But it is obtained of God,

Partly by prayer.

1oh. 16. 23.

Ser. 36.  
De verbis  
Dom.

Partly by  
the study  
of the  
word.

Rom. 10. 8.

afford mutuall help either to other, and they will grow together, and thou shalt become strong in faith, and fervent in prayer. *Augustine* hath an apt saying to this purpose, *Vt oremus credamus, & ut ipsa non deficiat fides qua oramus oremus: fides fundit orationem, & fusa oratio fidei impetrat firmitatem.* Let us beleeve in God, that we may pray unto him, and let us pray, that the faith by which we pray faile not: faith poureth out prayer unto God, and prayer poured forth, obtayneth strength of faith from God. Pray therefore imboldened by the promise of the Lord *Iesus*. And seeing the chiefest meanes whereby God worketh faith, is his word, even the word of the Gospel, which therefore the Apostle calleth the word of faith; that is, the word begetting faith, the word in which, and by which we beleeve, saying; *The word is neere thee, even in thy mouth, and in thy heart, this is the word of faith, which we preach.* Therefore give thy selfe to the study of the word, heare it, reade it, meditate in it: there shalt thou finde the sweet promises of mercy: there shalt thou finde *Iesus* the Mediator, in whom all the promises of God are, yea, and amen;

amen; there shalt thou finde assurance for thy soule, to bring it to true rest. For thy private reading, and what thou shalt gaine thereby, heare the saying of our blessed Saviour, *Search the Scriptures, for in them you think to have eternall life, and they are they which testifie of mee:* There shall wee finde the true knowledge of *Iesus Christ*, and eternall life. And for the diligent hearing of the word preached, and for the fruit thou shalt reap thereby, *Paul* doth sufficiently informe thee when he saith, *Faith is by hearing, and hearing by the word of God.* In which words he givesthee to understand, that that faith, which is the condition that we do speak of (if it were wanting) is obtained by hearing the word of God, as by that ordinary meanes which God hath appointed to bring the unbelieving Gentiles thereby to the faith of *Iesus Christ*, as somewhat more fully he shewed in the same place before, saying, *How shall they (that is, the Gentiles) call on him in whom they have not beleevd? And how shall they beleve in him of whom they have not heard? And how shall they heare without a Preacher? and how shall they preach*

John 5. 39.

Rom. 10. 17.

Rom. 10. 14.

*except they be sent?* Here is the ordinary way described, by which God calleth the ignorant and unbelieving Gentiles to faith and salvation. First he putteth the word of reconciliation into the mouth of some chosen Messenger, and sendeth him to preach, without which sending he could not go: then by his preaching, these ignorant and unbelieving come to heare the word of faith and salvation, without which preaching they could not heare: Thirdly, by that hearing he worketh in them knowledge and faith in the Redeemer, without which hearing, they could neither know nor beleve: Then lastly, by that faith are they imboldened to pray unto God, without which faith they could have no courage nor comfort to pray. And unto their prayers growing from that faith is salvation given, according to a saying of the Prophet *Joel*, which the Apostle alledgeth, *Whosoever shall call upon the name of the Lord, shall be saved.* So that thy diligence in hearing the word of God with gladnesse of heart, will help thee to faith, and by faith to forgivenesse of finnes, which is salvation of soule. And for thy meditating in

*Joel. 2. 32.  
Rom. 10. 13.*

in the word of God, and what benefit thereby thou shalt obtaine, the Prophet *David* teacheth thee in the first Psalm, where he pronounceth him to be a blessed man, that hath *his delight in the Law of God, and in his Law meditath day and night*. Diligent meditating in the Law of God maketh a man to be blessed, but blessednes comprehendeth the forgivenesse of sinnes, that followeth faith, the same Prophet saying, *Blessed is he whose wickednesse is forgiven, and whose sin is covered: blessed is the man unto whom the Lord imputeth not iniquity*. In one word, to shew thee fully how availeable to the obtaining & increase of faith, the study of the Gospell will be, the reading, hearing, and meditating thereon, consider the saying of Saint *Paul* writing to the *Romans*; *I am not ashamed of the Gospell of Christ, for it is the power of God unto salvation, to every one that beleeveth, to the Jew first, and also the Grecian: for by it the righteousness of God is revealed, from faith unto faith, as it is written, the just shall live by faith*. It is the doctrine of faith for Jew and Gentile: it breedeth, nourisheth, and increaseth faith, bringing it forward by degrees

Psalm. 1.2.

Psalm. 32.1.

Rom. 1.16.

degrees unto full ripnesse : it justifieth the beleever, and saveth the justified man, and effecteth these things powerfully as the instrument of God, for hee calleth it the power of God to save, that is, the instrument by which he powerfully saveth. Though therefore thou hast not power to settle thine own heart, by giving faith unto thy selfe, yet thou hast no cause to be discomforted; for by prayer unto God, and by study in the word of God, it is obtained at his hands.

The three  
conditions  
repeated.

These are the conditions between God and man, which God requireth, where he forgiveth sins: three in number. One that concerneth most directly thy selfe, that is, repentance, renewing thy heart to hate sinne, and to love vertue, and reforming thy life, to flie sinne and practise vertue. A second that concerneth most directly thy brother, that is, charity, and compassion to forgive unto him the wrongs done unto thee, and to comfort him, and to do good to him, as thou wouldest that God should forgive unto thee the wrongs that thou hast done unto him, that God should comfort thee, and do good unto thee.

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A third that concerneth most directly God himselfe, revealed unto us in his sonne *Iesus Christ*, namely, our faith, that wee neither think basely of the mercy of God, nor of the merit of *Iesus Christ*, as if there were some person that it could not releeve, and thy selfe that person; and some sin that it could not do away, and thy sin that sin.

And now mayst thou understand what it is that causeth so many to perish in their sinnes, and how it commeth to passe, that so few are saved, when yet without exception of any sinne, the Lord *Iesus* commandeth, and by commandement giveth leave to aske, and hope to obtaine forgivenesse of sinne; and likewise, without exception of any sinne, God the Father of our Lord *Iesus Christ* promisseth to forgive sin.

First, they have no care of repentance to forsake sinne, yea with delight they dwell in it, live in it, and die in it: and they will rather forsake God, and renounce heaven, than leave their pleasant and gainfull sinnes. Secondly, they have no care of charity and compassion to their neighbour, they regard not the rest, the credit, the prosperity, the peace  
and

Others perish for not observing these conditions.



and safety of their neighbour : and being full of pride, of wrath and fury, they prosecute the least wrong, till they be revenged. Thirdly, they regard not to know how ample the Lords mercy is: and the death of Christ, and doctrine of salvation are foolishnesse to them : they pray not for faith, and they stop their eares against the word of God. And hereby it commeth to passe that they perish in their sinnes : not that their sinnes are so great that they cannot bee pardoned, or God so mercilesse, that he will not pardon them, or *Iesus Christ* so defective in his mediation, that he hath not done and suffered enough to discharge them, but themselves are so carelesse, so proud, so contemptuous, so desperate, that they will not leave to sinne, they will not love their neighbours, they will not know God, but they will go on in their courses, like them whom *Jeremy* complaineth of, saying, *They are all adulterers, and an assembly of rebels, and they bend their tongues like their bowes for lies, but they have no courage for the truth upon the earth, for they proceed from evil to worse, and they have not known mee, saith the Lord.*

*Jerem. 9. 2.*

Lord. This is the cause why they perish.

And here mayst thou understand how to reap the benefit of the leave that *Christ* hath given thee by his commandement to aske forgiveness of thy sins, and how to reap the benefit of the promise that God hath given to thee to grant forgiveness of sins. First, forsake the sins that have been so chargeable unto thee, and having already found the reckoning to bee so heavy unto thee, diet no more at the Ordinary of fleshly lusts, where the soule must pay for it in hell, & the inheritance waste that God hath dearly bought for thee. And finding how great need thou hast of mercy and forgiveness, to keep thee from being eternally miserable. Learne to be tender hearted toward thy brother, and afford him thy forgiveness, that thou mayst obtain the same measure of mercy at the hands of God. And let it be the chiefe of thy daily studies, to understand more cleerely than yet thou dost, how infinite and boundlesse the mercy of God, and the merit of *Christ* his blood is. In the word of God thou shalt finde these things. And while thou art occupied

Thou maist  
by these  
conditions  
obtaine  
forgiveness  
of sinnes.

Rem. 5. 1.

pied with desire in these studies, faith in the mercies of God will grow apace, and in a short time bring thy conscience to that happy quietnesse, that *S<sup>t</sup>. Paul* speaketh of, saying, *Being justified by faith, we have peace toward God, through our Lord Iesus Christ.* Thus is thy feare, growing from the multitude of them that perish, and from the small number of them that are saved (notwithstanding the commandement of *Christ*, giving leave to aske forgivenesse, and the promise of God offering forgivenesse) shewed to be an idle feare, if thou wilt have care of these conditions, upon which God granteth forgivenesse of sinnes.

## CHAP. XXII.

*Ob. 6, That there is in him neither repentance, nor love, nor faith. This objection answered.*

The sixt objection.

**B**UT here againe the afflicted conscience breaketh out into grievous complaints, and saith; If these bee the conditions required, where sinnes are to bee forgiven, I must never looke to grow unto any agree-

agreement with God for the forgiveness of mine, for I have not one of these three things in me. For first, I want repentance, sin aboundeth in me, and whether I hate it or no, I cannot tell, though I know I have no cause to love it, that proveth now so grievous unto me. And secondly, I hold myself to be void of love to my neighbour; I feare lest I shall envy other men for their happy peace of conscience, & their happy hope of salvation: and that standeth not with love. And sure I am, that I have hurt them oft with the unjust act of my sin, and have grieved & offended them with the ungodly example of my sinne. And these things have no agreement with love. And as for faith, of all three it is furthest off. If despaire could obtaine forgiveness of sinne, I should soone speed, for I am not far from that; but if salvation must be apprehended by faith, I am most far from it; for I have little or no faith, the present feare that I am in, is directly opposite to faith.

This is the miserable condition of this Burthen, that they which are pressed with it, do quickly apprehend, and too well remember any thing that may increase

Answer to  
this sixth  
objection.

increase their feare : but they are dull to apprehend, and do soone forget any thing that might give them comfort. If this troubled sinner could but remember (while the three conditions were spoken of) what was said unto him, why he should not be discomfited, at the hearing of these conditions, as if they, or any one of them did breed impossibility of obtaining forgiveness of sins, he would not now make this frivolous objection. But let us help his memory, that when God shall be pleased to look graciously upon him, his feare may be removed for the ease of his heart.

Thou mayst  
have them  
and not  
know it.

First thou mayst have all these things, and yet not know it, and therefore it is great rashnesse to say thou hast them not. For as before this time thou wilt confesse, that there was in thee wickednesse of life, envy against thy neighbor, and infidelity against God, and yet then when it was so, thou didst not think it to be so, nor couldest be induced to beleeve it to be so ; so at this time, there may be in thee repentance, and charity, and faith, and yet in this astonishment of thy soule thou canst not see it to be so. Security at that time, suffered thee  
not

not to see what was amisse in thee : and feare at this time , suffreth not thee to see what is good and orderly in thee.

Againe, if thou have them not, yet thou art in the way of them , and thou art not far from them. Thou art grieved to finde thy selfe guilty of so much sin, and thy heart is pricked , and thy soule is wounded to think that thou art so laden with thine iniquity. Surely this is the beginning of true repentance, when a man is grieved at the sight of his sin. Indeed it is love that commendeth unto God our repentance and conversion to him, but it is feare that first openeth the heart unto God, whom being once entred, we do after intertain with love : so was it with *Peters* hearers in the Acts. After he had brought them to the sight of their sin , in crucifying the Lord of life, it is said of them. *When they heard it, they were pricked in their hearts, and said unto Peter, and the other Apostles, men and brethren, what shall we do?* Then began they to have care of amending their life, when they saw the error of it, and were afraid at the sight of it. And it is a true saying of Saint Gregory, *Sancta electorum ecclesia simplicitatis sue & reilitudinis*

Thou art not farre from them

Acts 2. 37.

Moral. li. 1. chap. 27.

*rectitudinis vias timore inchoat, sed caritate, consummat.* The holy Church of Gods elect beginneth the wayes of her simplicity and uprightnesse in feare, but doth perfect them in love. So that even this feare that thou art in, by reason of thy sins, is the beginning of repentance, giving thee to understand, that it is not good, nor safe to continue in them. Proceed in the feare of God, for thou art not farre from repentance. And thou thinkest other men to be happy in their peace of conscience, and desirest to have fellowship with them in the fruition of Gods favor. And is not this love, or at leastwise a preparation to love? to have in admiration the Saints of God, to think them to be happy that are in his favour, above the condition of other men, that injoy the glory of the world without Gods love, and to desire to be united unto them. No man can think well and honourably of them whom he hateth, no man can desire to be joyned in condition and fellowship with them whom he doth not love, or at least, think well of; and therefore this opinion, that thou holdest of them, and of their happiness

nesse sheweth, that thou art not farre from love. When *Balaam*, having considered the condition of the people of God, both in their life, and death, spake these words, *Let me die the death of the righteous, and let my last end be like his.* Hee began to love the *Israelites*, and though after he shewed fruits of hatred against them, yet at that time when hee spake those words, he loved them, his change of minde grew from his own covetousnesse: hee desired *Balacks* reward, and therefore fell from his love; as *Gregory* noteth of him, that there was *Nequaquam perseverantia continui amoris, no persevering in continued love.* Hee began to love them, but the covetousnesse of his heart brake off his love. Continue thou in love, and strive to increase. Thy present good opinion, that thou holdest of them, and of their happinesse, is an evidence that thou lovest, or art not far from love. And thou hast a longing desire to recover the love of God: thou gladly hearkenest to the report of his mercy, and wouldest think thy selfe an happy man, if thou couldest grow to any comfortable perswasion thereof: and doth not the man thus

Num. 23.  
10.

Moral. lib.  
33. chap. 27.



Mark. 9. 24.

Mark. 9. 23.

Thou maist  
abaine  
them, if  
now thou  
want them

mindes follow after faith? was there any more in the man that came to *Christ* for his son that was possessed of a diuell? when he said unto him, *Lord, I beleewe, help my unbeleefe.* He freely confessed, that all the faith he had was no other, and no better, than unbeleeve: yet his desire of faith was esteemed for faith, or obtained faith, for the effect of faith followed. *Christ* (that said unto him, *If thou canst beleewe it, all things are possible to him that beleeveth*) healed his child, because he beleaved; and shall not thy desire of faith in like manner, either be esteemed for faith, or obtaine faith, that the effect of faith in the forgiveness of thy sinnes may follow. Surely, that desire of thine sheweth, that thou art not farre from God.

But be it granted, that thou art altogether without them, and at this time most far from them: doth it therefore follow, that thou canst not obtaine forgiveness of sinnes, for the present want of them? Not so, for though now thou have them not, yet thou mayst obtaine them, and then forgiveness of sinnes, now seeming impossible, will easily be obtained. They that were borne with-  
out

out them, die with them, and reap the fruit of them, bearing the testimony of them into the grave (in the sweet peace of their conscience) that never brought them, nor any preparation unto them out of the womb. And therefore hope in the Lord, and pray unto him, and practise all the good counsell, that was given thee, when these conditions were first remembred unto thee. Repentance is the gift of God, and hee is the Lord most holy, that reneweth our hearts by the spirit of Sanctification. He it is that made this promise, *I will poure water upon the thirstie*, (he meaneth him that thirsteth after righteousnesse) *and flouds upon the dry ground* (he meaneth barren hearts that bring forth no good) *I will poure my spirit upon thy seed, and my blessing upon thy buds*. By the name of Spirit, he gives us to understand what hee meant by Water and Flouds mentioned before, even the graces of his renewing and sanctifying Spirit, this promise is made to the Church, whereby God doth assure her that he will blesse all her children, how dry and barren soever they be, with that grace, the moisture wherof shall make them fruitfull of all

God gi-  
veth re-  
pentance.

Esa<sup>y</sup> 44. 3.

God gi-  
veth true  
charity.

Esay II. 6.

good works. And thou art a child of the Church, bred and brought up in the bosome thereof, thou art the seed, thou art one of the buds of the righteous: pray unto God that giveth repentance, and hath largely promised, and in time thou shalt finde favour. Also charity it is the gift of God, he is love, and it is he that maketh men to be of one minde in an house, that is, in all societies hee knitteth mens hearts together in love, and maketh them to keep the unity of the Spirit in the band of peace. It is he that hath promised in the Church of *Christ*, and kingdome of the *Messias*, the rod of the stock of *Isai*, to do this; *The Wolfe shall dwell with the Lambe, and the Leopard shall lie with the Kid, and the Calse and the Lyon, and the fat beast together, and a little Child shall lead them: and the Cow and the Beare shall feed, their yong ones shall lie together, and the Lyon shall eat straw like the Bullock: and the sucking Child shall play upon the hole of the Aspe, and the weaned Child shall put his hand upon the Cockatrice hole.* By the Wolfe, the Leopard, the Lyon, the Beare, the Aspe, and the Cockatrice, he understandeth men of proud and cruell minds

minds, apt to do all hurt; because they are void of all love: by the Lamb, the Kid, the Calf, the fat beast, the Cow, the Bullock, the sucking Child, and the new weaned Child, he understandeth men of an humble and milde heart, apt to do good, unwilling to do hurt, because they are full of love: by the harmlesse society of these so unlike people, he giveth us to understand, that he will take away from men their pride, their fiercenesse, their cruelty, their unmercifulnesse; and in place thereof, he will give them humility, mildenesse, love and mercy. This is a work that he doth, and this hee will do: pray therefore unto God, who is love it selfe, and he wil give thee a heart to love thy brother. Faith likewise is his gift, and he himselfe is a most faithfull God, worthy to be trusted, the God of truth, that neither can nor will deceive them, that according to his Covenant and promise of mercy, do trust in him. The Apostle telleth us, that faith is his gift, saying, *By grace are yee saved through faith, and that not of your selves, it is the gift of God.* Every good gift, and every perfect giving commeth from him, who is the

God gi-  
veth faith.

*Ephes. 2.8.*

Matth. 7. 7.

Father of lights : pray him therefore to give a beleeving heart unto thee, and he will not faile thee. So that if thou have neither repentence, charity, nor faith, which are the condicions upon which God giveth forgiveness of sins; yet thou mayst have them, for God doth give them : pray then unto God, and thou shalt in due time obtain them. For the want of this triple graces, thou hast a triple commandement to call for grace, with a triple promise to obtaine all grace. The Lord Iesus saying, *Aske, and it shall be given you : seeke, and ye shall finde, knock, and it shall be opened unto you.* Then aske repentance, and it shall be given thee : seek for charity, and a mercifull heart, and thou shalt finde it : and knock at the gate of heaven for faith, and it shall be set wide open unto thee. Wherefore is it, that God at this time doth make thee see thy want, but because he would have thee to call for his help?

CHAP. XXIII.

*Ob. 7, That his heart is full of all evil thoughts; and if they rise out of his own heart, it is incurably evil; if the Devil thrusts them in, his heart is irrecoverable in the Devils power. This objection answered.*

**B**UT still objections arise in a troubled conscience, and the poore burthened sinner complaineth that his estate must needs bee desperate. For, saith hee, I feele a continuall swarm of evil thoughts, in extreame disorder, stirring in my heart. Thoughts against the Majesty of the most glorious *Trinity*: thoughts against the verity of the divine and humane natures, personally united in the Lord *Iesus Christ*: thoughts against all the Articles of the Christian faith: thoughts rebellious against authority, and seditious against peace: thoughts malicious against my neighbour: and unnaturall against my selfe: thoughts unchristian, uncivill, inhumane: thoughts monstrous, and fearefull: I tremble to think that I have such thoughts.

The seventh objection.

thoughts. And these must either spring and arise out of my own heart, and then wo unto so wicked a heart. It is like unto the Inne, unto which the Virgin *Mary* came with the Lord *Iesus* in her womb : there was no roome for her in the Inne, all the Chambers were filled with other guests, she was glad to creep into the stable, and there she brought forth her first begotten. So, if any come to bring *Christ*, or any Christian thought into my heart, there is no roome in the Inne, all the corners of my heart are taken up with other thoughts, they must seek a resting place else-where, and not with me. Or if they spring not from mine own heart, then are they thrust into my heart by Satan, who did thrust the thought of treason against his master into the heart of *Indas* : and then surely the divell hath already possession of my heart, and either hee sendeth these thoughts, as new inhabitants to dwell there, and to keep possession of my heart to his use, as the King of *Ashur* sent new inhabitants into *Samarina*, to keep the City and Country to his use: or else hee sendeth them as so many Hags, and Furies (what should I call them?)

them?) so many Executioners with fire-brands to torment mee : and being so fully in his power, it is too late to think of deliverance.

Now the Lord of hosts help thee, poore afflicted soule, and ease thee of this Burthen that presseth down so heavily. And for thy comfort understand, that if these thoughts arise out of thine own heart (as they are in thy heart) and grow in the field in which they spring, they are yet but as the first grasse of sin, and have neither blade, nor eare, nor fruit to poyson and kill withall, if we take not liking of them, nor suffer our judgement to be corrupted by them, taking them for rules of truth, and intertaining them as imbraced opinions; nor suffer our will to bee seduced by them; interpreting them as rules and directions to lead us into action. *James* the Apostle hath an excellent saying to this purpose. *Every man is tempted when he is drawn away by his own concupisence, and is intised : then when lust hath conceived, it bringeth forth sin : and sin when it is finished bringeth forth death.* By concupisence he understandeth the first flattering

Answer  
to this ob-  
jection.

Thoughts  
hurt not, if  
we yeeld.  
not to the.



tering thoughts, the first evill motions that stir in our hearts, that make the first proposition to our judgement and will, to try whether they will take hold or no: and howsoever the feeblest evill thought be sinfull in Gods sight, who loveth truth in our inward affections: and it is an evidence of that sinfull nature that we bring into the world with us, derived unto us from our first parents, through all the interceding generations: and howsoever the same evill thought, being sinfull, deserveth (in the justice of God) eternall death: yet the Apostle *James*, (looking unto rules of mercy, and speaking according to those rules) telleth us, that it is not dangerous unto us, neither bringeth forth sin unto death, except a man be inticed, and drawn away by it. For when the judgement yeeldeth, and is corrupted by it, approving as good, that that is evill, and approving as true that that is false: and when the will yeeldeth, and is seduced by it, intertaining the motion with assent and liking: then from the first thought there is a progresse made unto some sinfull action, and in that action, men continue sometime impenitent un-

to death. This is indeed a dangerous course, and if thou give such way unto these evill thoughts, and first sinful motions, that thou allowest their appearance without check, and sufferest their daily return without controuling them, and harknest unto them with pleasure, or at least, with patience; then thou art (as *James* saith) inticed, 'and drawn away : and then it is likely that those thoughts will conceive (by the company of thy will) and bring forth some monstrous birth of sinne; whereunto when thou art once entred, it is dangerous, and doubtfull, whether thou shalt finde grace to return by repentance or no. And this first deformed birth of sin bringeth forth another deformed and fearefull birth, namely death. The first of these foule births, namely sin, is thy shame : and the second of them, namely death, is thy snare and destruction, as the Apostle Saint *Paul* saith, *What fruit had you then in those things, whereof you are now ashamed? for the end of those things is death.* But if at the first appearance of these thoughts and evill motions, thou check them, and shew thy just dislike of them, if thou arme thy

*Rom 6, 21.*

thy judgement and thy will against them, with-holding thy judgement from approving them, by shewing how false and ungodly they be : and with-holding thy will from assenting unto them, by shewing how sinfull and abominable they be : if thou use all diligence to expell them out of thine heart, as thou art able, and callest in better thoughts, to occupy their places, falling into some holy meditation of the glory, the greatnesse, the holinesse, the riches, the bounty, the justice, and power of God : or into some meditation of the right worship of God, and of thy duty to him, as thou art a Christian by generall calling, or as thou art bound by any other particular calling among Christians, or into some other meditation of the glory of heaven, of the purchase of it for beleivers by the death of *Iesus Christ*, of the means by which we may come to the fruition of it, and what manner persons in their conversation they ought to be, that take themselves to bee coheires with *Iesus Christ* of that glory. If thou fall into such meditations, when thou art at leisure, or set thy minde upon thy work

work and businesse, if thou then have any in hand, that by this good employment of thy minde and body, there may be neither roome nor liberty for those evill thoughts to abide and wander in thy heart. Certainly those thoughts (though very busie with thee) shall not be able to hurt thee: they shall no more bee imputed unto thee for sinne unto death, than the motions of *Potiphars* wife were unto *Ioseph*, when she said unto him, come *lie with mee*, was imputed unto him. And this course (last remembred) is the only way in such a case, of casting thy Burthen upon God, if thou be carefull withall to pray unto God for his grace to help thee to overcome these swarms of evill thoughts, as he helped the *Israelites* to overcome the swarms of the *Amalekites*, *Philistims*, and other enemies: and that also thou take heed of idlenes, and cheefly, idlenes joyned with solitarines. Idlenes is the sin to be shunned: solitarines doth but make the idlenes to be more dangerous. But certainly they that are troubled with the assault of such thoughts, to them nothing is more dangerous than idlenes, and want of employment

Gen. 39.7.

Mat. 12. 46.

ployment for their minds. Then are they at leisure for the divell, then are they like the house, spoken of in the Gospell, whereunto the devill entred. As it is written. *When the unclean spirit is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none: then hee saith, I will returne into mine house, whence I came: and when hee is come, hee findeth it empty, swept, and garnished: then he goeth, and taketh unto him seaven other spirits worse than himselfe, and they enter in, and dwell there, and the end of that man is worse than the beginning.* Mark well this saying. He found it empty, swept, and garnished, that is, he found it idle, unimployed. God was not there with good thoughts becomming his presence; and therefore the divell entred with wicked thoughts becomming his presence. Where the heart is not carefully manured by the owner thereof to bring forth good thoughts, it will of it selfe, to an idle owner bring forth evill thoughts. It will be like to the field of the slothfull, that *Salomon* passed by, *And lo, it was all grown over*

Prov 14. 31

over with thornes, and nettles had covered the face of it, and the stone wall thereof was broken down, as it was in this ground : because the owner through sloth, did not sow good seeds in it, evill weeds overcame the same. So will it be in thy heart, if through idlenesse thou have no good thoughts tending to Gods glory, and the service of his Church, thy heart of it selfe will abound with evill thoughts.

But if these thoughts rise not out of thine own heart, through idlenesse and evill studies, but be the suggestions of Sathan, thrusting them into thine heart, as he did thrust that thought of treason into the heart of *Judas*, if thou do not open thy heart by thy sloth and other sinnes, unto those thoughts, and bee prepared for the entertaynment of them, as a man waiting at the doore of his house, to open it to those guests whose entrance he desireth, or is pleased withall : ( for so did *Judas*, hee did open his heart to the divels suggestion by his envy and covetousnesse : for when the woman poured the precious ointment upon the head of *Iesus*, and *Judas* murmured at the waste saying,

Evill thoughts suggested by Sathan are his sin, and not thine.

it might have been sold for much, and given to the poore; and *Iesus* had defended her fact, saying, shee did it to prepare him to his buriall: then presently *Judas*, who carried the purse, received the almes given to his master, and now missed this prey out of covetousnesse and enyy, hereupon went presently to the high Priests, offering to betray him for a reward, and was as ready to entertaine that thought, as the divell was to offer it unto him, and his envy and covetousnesse held open his heart unto it) if thou by thine idlenesse and other sinnes dost not set open thy heart to such thoughts, the offer of them in thy heart is the devils sinne, and not thine. And if thou repell them, as before hath been shewed, they shall no more hurt thee, than the suggestions of Satan in the wilderness offered to the Lord *Iesus* did hurt him: What those suggestions were, the Evangelists do shew, and that the divell audaciously, like a tempter, did offer them to the Lord *Iesus*, they also shew: but in what manner they were offered to him, they speak not; as whether

ther the divell spake them audibly to his eare, or (which is more agreeable to the nature of the divell) whether he did speak them spiritually and inwardly to his understanding, hereof they speak nothing. Only Saint *Luke* saith, that the divell did shew unto *Iesus* the glory of the kingdomes of the earth, *In the twinkling of an eye*. Which sure was a spirituall manner of presenting: and why may wee not aswell think that hee used a spirituall manner of speaking? but howsoever it was, the divels work in thrusting those ungodly thoughts into thine heart, is like that divels work, that offred those sinfull motions unto the Lord *Iesus*. The divell sinned therein as a tempter, that would have drawn another to wickednesse, but the Lord *Iesus* sinned not in them; while hee gave no place unto them, neither was drawn by them to do evil, but confuted them by the Scriptures, those suggestions were no hurt unto him. Even so in those thoughts thrust into thine heart, the divell sinneth in them as a tempter, that would draw thee to commit wickednesse,

*Luke 4.5.*



but thou sinnest not in them, if thou give no place unto them, and suffer not thy selfe to bee drawn by them to do evill, but confutest them by the Scriptures. Surely those thoughts, if thou carry thy selfe thus, shall do no hurt to thee. Againe, let me remember thee to call upon God for the assistance of his grace against those evill thoughts. And to take heed of idlenesse and solitarinesse, remembering *Salomons*, *Va soli; wo unto him that is alone.*

Ecc1.4.10.

And here I will also advise the sinner which is troubled with these swarms of evill thoughts to confer with some godly and learned Physitian, and to use his counsell, for there is oft in the assault of such thoughts some mixture of some distemper in the body, which he that is wise in God, and desireth true rest unto his soule will not, yea must not be carelesse of.

The divell  
hath leave  
to tempt,  
not power  
to over-  
throw.

And whereas in the frame of thy objection, thou sayst, that if those thoughts bee the suggestions of Satan in thine heart, then the Divell hath already possession of thy heart, and thou art fully in his power, and it is too late to think

think

think of delivering thee out of his hand. This is but a false phantasie, the fruit of thine own feare, without any truth in it, for the divell hath often leave to tempt, when hee hath no power to overcome. Thou heardst even now how he had leave to tempt the Lord *Iesus* in the wildernesse, but he had no power to overcome him. And thou knowest the history of *Iob*. The divell had leave to tempt him, and that was limited leave: he was not able to touch a sheeps taile of *Iobs*, till God permitted him, and he could not passe a step further than God allowed him: and whatsoever he did to *Iob*, either in his possessions, or in his own body, yet had hee no power over his minde to make him to blaspheme God, which was the divels cheefest desire, and whereof hee had accused *Iob* before. And thou knowest what *Iesus* saith of the Apostles, that the devill made suit to winnow them as wheat, but he interposed his prayer for them, that their faith might not faile in the most hot and violent temptation. So that the divell hath no power at all, either to trouble by temp-

ring, or to hurt whom he troubleth. But as God in his holy wisdom giveth him leave. Malice and desire to hurt aboundeth in that enemy, but power hee must obtaine at Gods hands. And in thy selfe thou mayst see it plaine by the very manner of thy trouble, that though hee have leave by these thoughts to tempt thee, yet thou art not wholly in his power: for if hee had power to hurt thee with deeds, hee would not trifle the time with thee; to trouble thee with thoughts: for the divell ever goeth as farre as his commission extendeth in doing hurt to the sonnes of men: hee hath no mercy and charity to spare where he may do a mischief.

Where he  
hath most  
power, yet  
deliver-  
ance may  
be hoped  
for.

*Ephes. 2. 2.*

And if hee had as full possession of thee, as ever he had of any child of disobedience, yet were it not therefore too late to think upon, and to seeke deliverance out of his power. For the Apostle saith, that he himselfe, and the *Ephesians* to whom he writeth, walked sometime, *according to the course of this world, and after the prince that ruleth in the aire, even the spirit that now worketh in*

*in the children of disobedience. Hee sometime prevailed in Paul and the Ephesians further than to molest them with ungodly thoughts, for they walked in their deeds after his course, and yet they were delivered out of his power, and made the faithfull servants and obedient sonnes of God. Indeed the Devill is a strong man armed, that to his uttermost power keepeth those things that hee possesseth in peace: But the Lord Iesus saith in the Gospell, When a stronger than hee commeth upon him, and overcommeth him, hee taketh from him all his armour wherein hee trusted, and divideth his spoiles. And this stronger than Satan is our Lord Iesus Christ, who leadeth even captivity captive, and by suffering death in his flesh, hath destroyed death, as the Prophet speaketh: O death I will be thy death, O grave I will bee thy destruction. And him also that had power of death to hurt us withall, as the Apostle saith, That hee might destroy through death, him that had the power of death, that is, the devill. And to what end hath he subdued this enemy, but that hee might divide his spoiles, and set at*

Luk. 11. 22.

Hos. 13. 14.

Heb. 2. 14.

Hebr. 2. 15.

2 Tim. 2. 25

liberty those whom hee held captive :  
 as it followeth in the same place,  
*That he might deliver all them, which  
 for feare of death were all their life  
 time subject to bondage.* Where wee  
 see deliverance granted to them that  
 the devill had possession of, and held  
 in peace, as the spoils that hee had  
 taken. And the same may bee seene  
 by an other saying of the Apostle  
*writing to Timothy, Instruct them with  
 meeknesse that are contrary minded, pro-  
 viding if God at any time will give them  
 repentance, that they may know the  
 truth, and that they may come to a-  
 mendment out of the snares of the di-  
 vell, which are taken of him at his  
 will.* Marke it, and make use of it;  
 those whom the divell hath taken at  
 his pleasure, ( are not such men in his  
 power ) and whom he hath insnared  
 with the cords of ignorance, and of  
 wickednesse, in the blindness and stub-  
 bornnesse of their hearts, those God  
 delivereth and setteth free, bringing  
 them to the knowledge of the truth,  
 and to amendment of life. And doth  
 it by the milde instruction of *Timothy*,  
 that is, by the word of the Gospell,  
 under

under the free ministry whereof thou livest happily in the bosome of the Church. The power of which word (if thou hearken unto it) in overthrowing the power of Satan, and dividing his spoyles, wee may yet further see by what is written in the Gospell. The Lord *Iesus* sent forth seventy Disciples to preach the Gospell, sending them two and two together: and after their ministry was fulfilled, *the Seventy returned with joy, saying, Lord even the devils are subject to us through thy name. And hee said unto them, I saw Satan like lightning fall down from heaven.* The preaching of the Gospell is a ministry of power, it is the strong arme of God to destroy the kingdome of Satan. Where it is preached truly and diligently, the wals of Satans kingdome are undermined, and when the people hearken unto it, the divell is cast out of them, and he falleth with violence from his soveraignty over them, even suddenly, as the lightning, which breaking forth in the East, is suddenly seene in the West. Therefore, if Satan had that full power

Luke 10.17

power over thee that thou fearest, thy diligent attendance to the Gospell preached, will surely work thy freedome. Let *Iesus Christ* therefore finde thee a diligent hearer in the Temple, and thou shalt finde him a mercifull Saviour in thy heart, and thou shalt bee freed from all power of that adversary. And though hee trouble thee with many wicked thoughts, yet thou shalt bee as a prey plucked out of his pawes. And it pertaineth to the casting of this Burthen upon God, that thou do attend to the preaching of his word. And thereto joyne thy humble and hearty prayer unto God, and in due time hee will give rest to thy soule from these evill thoughts.

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CHAP. XXIII.

*Ob. 8, That the Law of God curseth transgressors, and bee is a transgressor, therefore by the Law of God accursed. This objection answered.*



Et hath not our troubled sinner any constant peace: but having his eyes fixed upon the Law of God, and having no power to look up to the Gospell of peace, out of his feare hee makes a new objection, crying and saying, Doth not the Law of God accurse every transgressor that abideth not in all that is written in that Book to do it? And have not I broken all the commandements of the Law? Yes I have broken them, in thought, word, and deed, and not only out of ignorance, weaknesse, or unadvisednesse, but I have broken them boldly, proudly, contemptuously; therefore sure I am that Gods curse lyeth upon mee, I feele the weight and fury of it, and I am no heire of blessednesse.

The eight objection:

Indeed here appeares the great malice



A fraud of  
Satan discovered,  
with warning to  
take heed  
of it.

lice and subtilty of Satan, which it be-  
hoveth all men to look unto with  
great care, and to take heed of it in  
the dayes of our peace and security, he  
suffereth us not to look into the Law  
of God, lest from thence we might take  
any direction for the well ordering of  
our lives : but then hee driveth us for-  
ward after the line of our own lusts.  
And then, if we have any remembrance  
of God, he only suffereth us to think  
upon his mercy and goodnesse, and bea-  
reth us in hand, that we cannot do that  
evill, which hee will not forgive, and  
therefore wee need not greatly care  
what wee do; wee shall repent in  
time, and all shall bee passed over  
in mercy : and so maketh us to abuse  
by contempt, the riches of the boun-  
ty, and patience, and long-suffering  
of God. And if we have any occasion  
to think upon the word of God,  
hee turnes us away from the Law, and  
presently thrusteth into our mouths  
the promises of the Gospell, and drives  
us upon that rock of destruction, that  
the Apostle *Paul* speaketh of, in these  
words, *What shall we say then? shall we*  
*continue in sin, that grace may abound?*

*Rom. 6. 1.*

The

The Gospell preacheth the mercy of God in *Christ*, to teach, that where sinne did abound, deserving damnation, there the grace of God in *Iesus Christ* aboundeth more by the forgivenesse of that sinne unto salvation. Hereupon many that abuse the grace of God unto wantonnesse, do resolve to commit sinne more abundantly, that so grace in the forgivenesse of their sinne might more abound. This wicked resolution of contemptuous sinners, he reciteth with words of detestation, saying, *God forbid : how shall we that are dead to sinne live yet therein?* The true condition of a Christian man that shall finde grace to the forgivenesse of his sinnes, is to be dead to sin, and no more to hearken to, and to obey the commandement of sinne, than a dead servant can hearken unto, and obey the commandement of his master : but to be alive unto God, that is, readily to hearken unto, and diligently to obey Gods commandements, as a living servant hearkneth unto, and obeyeth the voyce of his master. And if this be the condition of Christians, then how shall they that by their profession

Rom. 6.2.

feſſion are dead to ſinne, live in ſinne, preſuming that ſuperabounding grace ſhall deliver them from all danger? But upon this rock, in the time of our peace and ſecurity, doth the divell ſeek to throw us, keeping us from all view and conſideration of the Law (when wee have moſt need to bee bridled by it) and making us with the wrong hand to take hold of the Goſpell, when we have no need of it, nor ſkill how to make any right and holy uſe of it: and by this meanes he doth in thoſe dayes of ſecurity, intangle us in many ſinnes.

And after, when he hath us faſt in his bands, having made us guilty of infinite tranſgreſſions, then he ſeeketh leave to ſet our ſinnes in order againſt us, and to raiſe up ſtormes of feare and terrour in our ſoules. And this leave obtained, and theſe ſtormes raiſed, then hee withdraweth the Goſpell from before our eyes, and ſuffereth us only to gaze in the glaſſe of the Law, that by ſight of our own deformities, hee might altogether confound us: and then hee ſuffereth us to have no other remembrance

of God, but of his justice and severity. Then hee presents him unto us such a one as *Moses* describes him, saying, *The Lord thy God is a consuming fire and a jealous God.* And such a one as the hypocrites in *Sion*, in the day of their feare conceive him to bee, when they say, *Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?* And then hee suffereth us not to think upon any word of God, but the condemning Law, the accursing Law, the killing letter: then hee removeth from us all remembrance of the gracious Gospell, of the free, liberall, and faithfull promises, and of the mercifull mediator, and sweet Saviour *Iesus Christ*. Then he tels us, wee have no right to any of those things, they belong to the Saints, to the righteous, to penitent sinners, not to such bold contemners as we are. And then he maketh us object against our own soules, as the troubled sinner here doth, that the Law without favour accurseth transgressors, that we without measure have transgressed the Law, and that therefore without remedy

we

Deut. 4. 24.

Esa. 33. 14.

wee are accursed creatures. But let us see how wee may relieve the affrighted soule of this sinner, and against this objection, teach him, with comfort, to cast his Burthen upon the Lord.

An answer  
to this  
eight ob-  
jection.

Gal 3. 24.

Thine eye is upon the Law: I mislike it not. The Law shall make thee a full amends for all this feare that it puts thee into. *Paul* writing to the *Galathians* speaketh thus of the Law; *The Law was our Schoole-master to bring us to Christ, that we might be made righteous by faith.* This Law that accurseth thee with such rigour and severity, even in that curse serveth as a Schoole-master to instruct thee, by driving thee from all liking of thine own wayes, to seek thy justification by *Iesus Christ* that died for thee. As the tempest by Sea maketh men flie with all speed and skill to safe harbour; and as a storme by land maketh men flie with all possible haste into the house: Even so the thundering of the Law denouncing curses against transgressors, maketh them with all speed and skill to fly unto *Iesus Christ* our Saviour, who only is the sure harbour, and house of rest and safety, to all poore and

and weather-beaten and distressed sinners. To him truly, and in the first place, belong those words of the Prophet, *That man shall be as an hiding place from the wind, and as a refuge for the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land.* And as hunger and thirst kindle a desire of meat and drink, and as paine and sicknesse felt and known, kindleth a desire of the counsell and help of the Physician, so feare and anguish wrought in our hearts by the rigorous sentence of the Law accursing us, kindleth in us a desire to flie unto this man, even the man *Iesus Christ*, our hiding place, our refuge, our fountaine of living waters, our shadow that refresheth: that in him wee might finde defence against the storme of curses that the Law powreth down upon us. Bee not therefore afraid of the Law, but bee advised by it, and confessing thy sinnes, flie, as the Law compels thee, unto *Iesus Christ*, who as the Apostle Peter saith, *His own selfe bare our sinnes in his body on the tree that wee being delivered from sinne, might live in*

Esa. 32. 2.

1 Pet. 2. 24.

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right

*righteousnesse, by whose stripes yee were healed.*

*Esay 53. 6.*

Turne thee therefore from the rigorous face of the Law, to the farre more cheerfull countenance of *Iesus Christ*, and behold him hanging upon the tree, where he suffered for sinnes, not for his own, (for in him was no siane, nor guile in his mouth) but for thy sins imputed to him, as the Prophet *Esay* teacheth us, saying, *All wee like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid upon him the iniquity of us all.* Look therefore from the Law that was given by *Moses* unto *Iesus Christ*, by whom grace and truth are revealed: behold him sweating in the Garden, till drops of blood fell from him to the ground: behold him scourged with whips, and crowned with thornes, till the blood issued from all parts of his body: behold him nayled to the tree, there reviled most disdainfully by the Priests and all the people: heare him crying out under the weight of thy sinnes; and of Gods displeasure indured for them, *My God, my God, why hast thou forsaken me?* Behold him giving up

*Mat 27. 46*

up the Ghost, and his life search, whether it were departed from him or no, with a speare. Then o troubled sinner, then did hee sustaine the curse of the Law, when hee was made a curse for us, as Saint Paul teacheth, saying, *Christ hath redeemed us from the curse of the Law, when hee was made a curse for us. For it is written, cursed is every one that hangeth on tree, that that blessing of Abraham might come on the Gentiles through Iesus Christ, that wee might receive the promise of the spirit through faith.* Doth the Law thunder out curses, *Iesus Christ* stepped in between the Law and us, and received the stroke of that curse upon his own head, whereof hee gave all the world assurance, when he humbled himselfe to the death of the crosse, which manner of death was by a particular sentence of the Law, pronounced accursed: and why should the Law threaten againe the curse of God against thee, which already before, it hath not only pronounced but executed vpon another for thee? Thou art discharged from the curse of the Law, in the curse that *Christ* sustained for

Gal. 3. 13.



Gen. 22. 18.

thee : yea thou art so fully discharged of the curse, that in place thereof thou art made heire of the blessing promised to *Abraham*, for so are the Apostles words. *That the blessing of Abraham might come on the Gentiles through Iesus Christ.* Now this blessing of *Abraham* is the firme favour of God to bee our God, according to the Covenant which he made with *Abraham*, and his seed after him in their generations for ever. Which seed is not to bee accounted by carnall birth, but by spirituall faith, without regard of lineall descent in blood, for God is able of the stones, (that is, of the hard and and stony-hearted Gentiles) to raise up children unto *Abraham*. For which cause it was said unto him, *In thy seed shall all the Nations of the earth be blessed.* By seed in this place, hee meaneth the *Messias*, the redeemer that came of *Abraham*, *Isaack*, *Iacob*, *Judah*, and *David* : and in him all Nations (without respect of persons) belceiving in him, as *Abrahams* heires, walking in steps of his faith, shall become blessed by inheriting the covenant, even Gods favour according to the

Covenant.

Covenant, and thou among the rest.

Feare not therefore the sentence of the Law, but from the Law turne thy face to *Iesus Christ*, and the feared curse shall not fall upon thee. Reuerence the Law as it teacheth a rule of life, and feare it not as it pronounceth sentence of death. God made his Son under the Law to redeeme them that were under the Law. And the same sonne of God is called by Saint Paul, *The end of the law for righteousness, unto every one that beleeueth.* If therefore being in the hands of the Law, thou wilt looke unto *Iesus Christ*, thou hast attained to the end of the Law, and so art no more under the Law, but under grace. And remember what *Iesus Christ* hath said in the Gospell, *As Moses lifted up the Serpent in the wilderness, so must the Sonne of man be lifted up, that whosoever beleeueth in him, might not perish, but have eternall life.* Look up therefore unto that Serpent, lift up upon the tree of the crosse, and the sting of death which is thy sinne, and the strength of sinne which is the Law, shall never hurt thee. Against all danger of death of sinne, and of the

Iohn 3. 14

1 Cor. 15.  
57.

Law, heare what the Apostle saith,  
*Thanks be unto God, which hath given us  
victory through our Lord Iesus Christ.*

### CHAP. XXV.

*Ob. 9, That he cannot pray: his Impedi-  
ments, 1 Because hee hath no God  
to pray unto, 2 No Mediator in whose  
name to pray, 3 No promise whereon  
to ground his prayer, 4 He knowes  
not how to pray, 5 He is answered  
within himselfe both before, and after  
he hath prayed. Answer to this objecti-  
on, and its severall branches.*

A ninth  
objectio i.

**A**Ll that is hitherto spoken can-  
not give peace to this troubled  
minde; but as one wave fol-  
loweth another in the Sea, so one feare  
followeth another in his heart, and  
new feares afford new objections. Now  
he pleadeth thus against himselfe, I have  
no reason to hope for mercy, for I have  
no heart to pray for mercy. I want all  
things that pertaine to true prayer.

First I have no God to pray unto,  
that will lend any eare to my prayers.  
I finde this saying of God, recorded  
*Esay 1. 15. When you shall stretch out your  
hands,*

*hands, I will hide mine eyes from you : and though yee make many prayers, I will not heare, for your hands are full of blood.* By blood hee meaneth foule and bloody sinnes, my hands are full of this blood, for my sinnes are many, therefore if I should lift up my heart with my hands unto God in the heavens, he will neither behold the stretching out of my hands, nor heare the desires and grones of my heart. Also I finde this saying of the Prophet, set down as a rule, that shall stand. *Your iniquities have separated between you and your God, and your sinnes have hid his face from you, that he will not heare.* Iniquity, separateth between God and us; I am full of iniquity, therefore there is a wall of separation shutting him out from mee, and mee from him. And sin causeth him so to turne away his face that hee will not heare, but I am guilty of innumerable sins, therefore God hath hid his face from me, and he will not heare. How then can I pray, seeing I have no God that will lend any care to my prayer?

Secondly, I have no mediator in whose name to pray, and for whose sake

*Esa 59.2.*

1 Tim. 2. 5.

Mat. 10. 33

Titim. I. 16

I may hope to bee heard when I pray. For men and Angels, whom some do make their meditors, are no mediators: the Apostle saith, *There is one God, and one mediator between God and man, which is the man Christ Iesus.* This saying excludeth all other mediators. And the only mediator, the man *Iesus* is no mediator for mee: for I have denied him, and he hath said, *Who so ever shall deny mee before men, him will I also deny, before my Father which is in heaven.* And I am sure that I have denied him before men, if not in words, because these dayes of peace have given me no cause so to do (which I know I should have done, if dayes of persecution had urged mee) yet I have denied him by my deeds. The Apostle hath this saying of the men of his time, which is most true in me, *They professe that they know God, but by works they deny him.* Hee may be denied by ungodly works, but I am full of ungodly works, therefore have I denyed him before men. And having thus denyed him, he must and will deny me before God. So have I no mediator.

Thirdly, if I should offer to pray, I  
must

must pray without any promise : but so to do were to pray idly, for then only do men pray according to the will of God, and with comfort to be heard in their prayers, when they ground their prayers upon the promises of God. But I never took heed to the promises of God, and at this time I cannot call them to remembrance, and if I could call them to remembrance, I were never the better, for God is not bound to performe his promises to any, but to them alone, that out of their love to him strive to keep his commandments. For *Moses* thus speaketh of him, *Thou mayst know, that the Lord thy God, hee is God, the faithfull God, which keepeth Covenant and mercy unto them that love him, and keep his commandments, even to a thousand generations.* If any love not the Lord, out of his love to keep the commandments of the Lord, hee can make no claime to the Covenant of God, or to any promise of his; neither is God bound in his truth and faithfulnessse to performe any promise to him : but such as I am I, that have not loved the Lord, nor out of love studied to keep

Deut. 7. 9.

keep the commandements of God, but have broken them all, therefore I have no promise to ground my prayers upon, and for that cause I cannot pray.

Fourthly, I know not how to pray, how to begin, and how to make any proceeding: and if at any time I incline my heart to pray, I am disturbed I know not how, and other thoughts draw away my minde. While I think to aske forgiveness of sins, my minde runneth out into a wilde remembrance of my sinnes, with much pleasure to think upon them. While I think to pray for grace to assist me against the power of sin, the lusts of my heart call back my thoughts, and I am devising how I may compasse it to commit sinne, and my will wholly inclineth that way. While I think to pray for the inheritance of heaven, my love to this world carrieth away my minde, and I am studying how I may winne the pleasures and preferments thereof. And ever my good desires that should lead my minde, are crossed and put down by my bad desires, and I cannot raise up, or if I raise it, I cannot hold up my heart to God and

and holy things with any staiednesse. I know what is requisite unto prayer by the Apostles words. *Pray alwayes with all manner supplication in the spirit, and watch thereunto with all perseverance.* If I pray, it is with my lips, I do not make supplication in the spirit; and to watch unto prayer, that is, diligently to attend with all the powers of my soule, without either drowlesse, fainting or wandring of my thoughts, is most farre from me. And being so unskilfull, and so unable to pray, how can I pray, to prevaile by my prayers?

Eph. 6. 18.

And lastly (which is my greatest mischiefe) when I think to pray, or when I do pray, or when I have prayed, there is something within me, that giveth me my answer, as soone as I have prayed, and sometime before I have prayed, and I am farre from attending upon God, till hee do give mee answer, as if I did not pray unto God, but rather unto my selfe. The Prophet *David* saith, *Wait patiently upon God, and hope in him:* the meaning whereof I take to bee this, when we have shewed our desire unto God in prayer and supplication, that then

Psal. 37. 7.



then wee should hope in him to receive a gracious answer, and wait patiently for that answer, till it please God to shew us mercy in his appointed time. I do not so, I have neither hope nor patience to wait upon his hand, but mine own heart maketh answer without God; And that answer is alwayes a negative answer; a flat deniall, a plaine repulse. So that I have lesse hope, and lesse comfort in and after my prayer, than before I prayed, and where others finde themselves much eased in heart, after they have by prayer poured out their desires into the lap of God, I am much more troubled, esteeming even my prayer to be turned into sin: all these things together make mee most unable to pray.

Answer to  
the ninth  
objection.

This is a grievous objection: but in framing this objection the troubled sinner fareth like a blinde man in an unknown house, who wandering without a guide, goeth hee knoweth not whither, and stumbleth often upon the same threshold: so doth hee in severall branches of this objection stumble at the same offences that  
have

have been answered and taken away before. But let us lend a hand to bring him into the way.

First, he saith he cannot pray, because he hath no God to pray unto, that will lend an eare of hearing to the prayer he makes, because he hath sinned against God. And yet he was taught before, that leave was given him, yea that hee was commanded to pray unto God, even for the forgivenesse of those sins, that made the separation between him and his God: and also that God had promised to forgive those sinnes, yea all sinnes without exception. And whereas he objected against the commandement of praying for forgivenesse, that it pertained not unto him that could not call God his Father; and against the promise of forgiving, that it pertained not unto him, that was no *Israelite*. These things were answered and removed, and it was clearly proved unto him that God was his father, and therefore he might and ought to pray for forgivenesse: and that he was an *Israelite*, of the seed of *Abraham*, and of the household of faith, and therefore God had promised unto him

That hee  
hath a  
God to  
pray unto.

Psal. 51.4.

Vers. 1.

Vers. 2.

Vers. 7.

him forgivenesse of sinne. And while these things stand good, how can hee say that hee hath no God that will heare him, because hee hath sinned against him. Let him remember what *David* saith unto God in one of the Psalmes, *Against thee, against thee only have I sinned, and done evill in thy sight, that thou mayst be just when thou speakest, and pure when thou judgest.* Here is a true confession, that hee had sinned against God. Doth he therefore think that he hath no God to pray unto, that will lend him an eare of hearing? What is that whole Psalme but a prayer unto this God? In the first verse he prayeth thus: *Have mercy upon me o God according to thy loving kindnesse, according to the multitude of thy compassions put away mine iniquities.* In the second verse he prayeth thus, *Wash mee thoroughly from mine iniquity and cleanse me from my sin.* In the seventh verse hee prayeth thus, *Purge mee with Hisop, and I shall bee cleane, wash me and I shall be whiter than snow.* And so in many other parts of this Psalme. So that it appeareth by *Dauids* practise, that our sinners rule faileth, pleading that he hath no God

to

to pray unto, that will lend an eare to heare his prayer, because he hath sinned against him; for *David* prayed unto that God, not doubting of gracious hearing, against whom he freely confessed that hee had sinned, and sinned grievously. And whereas in some places of Scripture by our afflicted sinner remembred, and in divers other, the holy Ghost telleth us that God will not heare sinners, and hideth his face from them; they are to bee understood, as spoken of impenitent sinners, that take pleasure in sinne, and continue in it, refusing to turne from their sinne unto God, and yet presume that all shall be well, and that God cannot deny their requests. Like them spoken of by *Jeremy* the Prophet, *Will you steale, murder, and commit adultery, and swear falsly, and burne incense unto Baal, and walk after other gods whom yee know not, and come and stand before me in this house, whereupon my name is called, and say we are delivered, though we have done all these abominations.* And like them spoken of by the Prophet *Micha*, *Heare this I pray you, yee heads of the house of Iacob, and Princes of the house of Israel, they*

*Ier. 7. 9.*

*Mich. 3. 9.*

*they abhorre judgement, and pervert all equity: they build up Sion with blood, and Ierusalem with iniquity: the heads thereof judge for rewards, and the Priests thereof teach for hire, and the Prophets thereof prophecy for mony: yet will they leane upon the Lord, and say, is not the Lord among us? no evil can come upon us.*

Such men there are in the world, that flatter themselves in their finnes, and when they heare the judgements of God denounced against sinne, yet for the pleasure they take in sinne, and for the gaine they make of sinne, they will continue in it, and not leave it, and think with prayers and some other outward humiliations to blow away as a fether or some light thing, the judgements and wrath of God, These are the men that have no God, because they depart away from God by their own wickednesse; these are the sinners whom God will not heare, because they delight more in sin than they do in God. But the humble, the penitent, the broken-hearted sinner, to whom his sins are his Burthen, a displeasing Burthen, from which he desireth to be delivered, as our sinner doth  
this

this day. He that is grieved for his sins, that hateth and abhorreth them, and if he might once get cleere from his sins past, intendeth no more to be acquainted with them, and esteemeth them as his plague and his death. Him the Lord most willingly, and with delight hearkneth unto. The Prophet saith, *The sacrifices of God are a contrite spirit, and a contrite and a broken heart, O God, thou wilt not despise.* So that thou wert never so fit indeed to pray, as now thou art with thy contrite and broken heart; thy prayers now will be a sweet and pleasing sacrifice to him. He is thy God, and will most readily heare thee.

Psal. 51. 17.

Secondly, hee saith he hath no Mediator, in whose name to pray, and for whose sake he may hope to be heard. And yet remembreth the words of Scripture that call *Iesus the Mediator between God and man.* Those very words prove thou hast a Mediator, even the same *Iesus*, except thou wilt deny thy selfe to be a man; for he is a Mediator between God and man, and therefore Mediator between God and thee, if thou be a man. So that to say

That hee hath a mediator in whose name to pray:

A a

thou

Hebr. 7. 25.

thou hast no Mediator in whose name to pray, and for whose sake thy prayer should be accepted, is but an unthankfull speech put into thy head without any good ground; for *Paul* saith of *Iesus*, that *hee ever liveth to make intercession for us*. Yet our afflicted sinner thinketh hee hath reason to say so, because he hath denied *Iesus* before men. And did not Saint *Peter* deny the Lord *Iesus* before men? and yet hee after prayed and was heard in the Mediators name, because he stood not in his deniall, but repented. Yet thou hast not denyed him in words before men as *Peter* did. That thou thinkest to bee no advantage to thee, and referrest it to the dayes of peace, not urging thee, rather than to the constancy of thine own heart (thou lovest to bee thine own accuser) and what thou hast not done in words, thou thinkest that thou hast done in works, by them thou hast denied him, while thou didst not live like a Christian. But must it therefore follow, that he is now no Mediator for thee, and will deny thee before his Father in heaven? Knowest thou not what *Iohn* the Baptist

Baptist saith of him; *Behold the Lamb of God that taketh away the sinnes of the world.* Hee himselfe when as an unspotted Lamb hee was sacrificed for thee, took away, and by the vertue of that sacrifice, still taketh, and ever taketh away thy sinne: where is now that reall deniall of thine, when those sinnes, in which thou didst deny him, are done away? Yea thy sinnes are so far from making him no Mediator, no Reconciler, that for thy sinnes he is thy Mediator and thy Reconciler. The Evangelist *Iohn* saith, *If any man sinne, we have an Advocate with the Father, Iesus Christ the just, and hee is the Reconciliation for our sinnes, and not for our sinnes only, but also for the sinnes of the whole world.* We have an Advocate with the Father to plead our cause. When? *If any man sin.* And he is our Reconciliation that brings us againe into favour, and makes our peace. For what? *For our sinnes.* And who is this Advocate with God the Eather? who is this Reconciliation for our sinnes? *Iesus Christ the Iust.* Where is now the deniall of thy works, that should make *Iesus Christ* to be no Mediator

*Iohn 1, 29.*

*1 Iohn 2.1.*



for thee, that should make him deny thee before his Father in heaven? Hee taketh away those sinnes: Hee is thy reconciliation for those sinnes. Repent of those thy sinnes, and feare not to pray to God in the name of *Iesus*.

That he  
hath the  
promises  
of God to  
ground  
his prayer  
upon.

Thirdly, he saith he hath no promises whereon to ground his prayers. And without promise to pray unto God, were to make idle and unstable prayers. That is most true. But who told him that Gods promises, which are made to all, belong not unto him. This point was handled before, when he objected, that Gods promise for the forgivenesse of his sinnes, belonged not to him that was no *Israelite*. And it was then proved, that all Gods promises belong to the seed of the righteous: the Apostle *Peter* saying, *The promise is made unto you, and to your children*. So that if it were a proved truth, that thou thy selfe wert unrighteous, and in thine own right, thou couldst make no claime to any promise of God: yet seeing thou art a child of the righteous, a child of beleevers, in the right of thy Parents thy  
pro-

*Acts 2.39.*

progenitors, thou mayst make claime to the promises of God, and upon thy repentance and conversion they shall bee performed to thee. And if this title contents thee not, claime them in the right of *Iesus Christ*, of whom the Apostle saith; *All the promises of God, in him are yea, and are in him Amen.* That is, to every one that commeth humbly and reverently unto God, in the name of *Iesus Christ*, seeking mercy and grace, mercy and grace shall bee granted according to the promises of God, whose truth pertaines to them that are in *Christ Iesus*, and come unto God by him. But thou dost not now remember any of Gods promises, neither didst thou heretofore take heed unto them, when thou heardest them, to lay them up in the treasury of thy heart, against the times of need. Indeed this was thy fault, which being now seene, must heereafter be amended. Henceforth hearken unto them, and when thou hearest, lay hold upon them, and treasure them up more carefully, for hee is the happy man and blessed, that heares the word of God and keeps it. But though thou hast

2 Cor. 1.20

them not in the store-house to thine heart, and canst not finde them there : yet there is an other store-house wherein they are layd up, and where thou mayst readily finde them, and that is the book of holy Scriptures. *Iacob* in *Canaan* had his private store-house wherein provision was laid up for him, and his family : and other men likewise had their private store-houses, for their private provision : but when the yeeres of famine came, and provision failed in mens private store-houses, then the publick store-houses of *Ioseph* in *Egypt* were opened, and all men fetched thence what they needed, and especially *Iacob* and his family was from thence supplied. Even so for every mans private comfort, his own heart is his store-house, in which he that is wise will treasure up the promises of Gods mercy to serve the necessities of the soule in times of feare : but if there come such yeeres of famine, such dayes of distresse, that the provision in the private store-house of the heart will not serve the turne, send to the store-houses of the Scripture. The Lord *Iesus* saith, *Search the Scriptures,*

tures, for in them you think to have eternall life, and they are they that testifie of mee. There shalt thou finde the large promises of Gods mercy, upon which thou mayst with much comfort ground thy prayers, all holy Scripture is written for our instruction and comfort, and it should bee thy sinne and unthankfulnesse to God, and reason against thine own soule, to neglect in this time of feare to search for these promises in the Scriptures. And whereas thou sayst that Gods promises belong to them that love him and keep his commandements, and to no other: and thou hast not loved him, thou hast not kept his commandements: learne to amend this error of thine heart and of thy life. Amend the error of thy heart and love the Lord, amend the error of thy life, and keep the commandements of God; so shall all this feare weare away, and thou shalt with much strength of faith ground thy prayers upon Gods promises.

Fourthly, he saith he knows not how to pray. I beleeve it; oft-times Gods deare children are so astonished with

Hee is taught how to pray.

Isa. 38. 14.

Rom. 8. 26.

the Burthen of their trouble, and even with this Burthen of sinne, affrighting their soule, that they know not how to pray. *Hezekiah* saith of his astonished soule, in the time of his sicknesse: *Like a Crane or a Swallow so did I chatter, I did mourne as a Dove: mine eyes were lift up on high: O Lord it hath oppressed mee, comfort me.* The sorrow of his heart did so oppresse his soule, that though hee remembred God, and looked up unto him, and had all his desires waiting upon the hand of God, yet hee was not able to pray in any distinct manner like a well advised man, his praying was all out of order, it was more like the mourning of a Dove, and more like the chattering of a Swallow, than like the holy and orderly prayers of a wise and godly man. And *Saint Paul* doth affirme it to be a more common thing and usuall withall the servants of God in times of affliction, saying: *Wee know not what to pray as wee ought.* They know not what to aske nor in what order to aske. And this being so common among Gods children, shalt thou be afraid to be a suitor unto God, because thou knowest not how to pray? shalt

shalt thou therefore be out of comfort ?  
 if thou canst not pray distinctly and or-  
 derly, yet (lifting thine eyes up on high)  
 with *Hezekiah* chatter like the Swal-  
 low, morne like the Dove : Weepe  
 with the Apostle *Peter* : We read not  
 in what words he prayed, but we read  
 what bitterneffe of heart he wept. Let  
 thy teares flow where thy words can  
 finde no free passage. Saint *Barnard*  
 calleth *the teares of sinners the wine of*  
*Angels*. And concerning the true vi-  
 gour of prayer, Saint *Augustine* in one  
 place saith it stands more in teares than  
 in words; for instructing a certaine  
 rich Widdow how to pray unto God,  
 among other words he hath this saying.  
*Plerumque hoc negocium plus gemitibus*  
*quam sermonibus agitur, plus fletu quam*  
*affatu* : This businesse of prayer for the  
 most part is performed rather with gro-  
 nings than with words, with weeping  
 than with speech. Let God therefore  
 heare thy sighes and grones, let him  
 see thy teares, when thou canst not  
 shew him thy desire in words : water  
 thy couch with teares, as did the  
 Prophet, and God will gather vp  
 and put every drop into his bottell;  
 thus

Ser. 30. in  
 cantica.

Ad probum  
 epist. 121.  
 capit. 19.

Ier. ix  
Esa.

Rom. 8. 26.

thus doing, when thou thinkest that thou hast not prayed, thou hast prayed most powerfully. For as Saint Ierom saith: *Oratio Deum lenit, lacrima cogit: Prayer gently moveth God, teares forcibly compell him.* Hee is allured as it were and won with the words of prayer to heare us, but with the teares of a contrite heart hee is drawn and inforced to heare and help, where otherwise hee would not. And in this affliction growing upon thy heart, because thou knowest not how to pray, heare a notable comfort that the Apostle gives thee, saying, *The spirit helpeth our infirmities, for wee know not how to pray as we ought, but the spirit it selfe maketh request for us, with sighes that cannot be expressed.* Where thine own strength and wisdom faileth in this service of praying unto God, there the wisdom and power of Gods spirit kindleth in thee strong desires, and earnest longings after the mercy of God. And the meaning of those desires and longings God perfectly understandeth, and needs not to be informed by thy words. So that though thou canst not pray as thou oughtest to do, yet that service goeth forward

forward well, while thou heartily desirest Gods favour. Of which desire in thee, there needeth no other argument, but even the griefe of thine own heart, seeing in thy sin cause of Gods displeasure: and that other thoughts come into thine heart, when thou bendest thy selfe to pray, marvell not at it, neither therefore be so farre discomforted, that thou shouldest give over praying, but strive the more to pray, and to watch thereunto in the attendance of thy thoughts, and lift up thine heart unto God, and keep it with all thy care, looking still to him. These thoughts of thine heart partly arise from thine own weaknesse and corruption, that art more fit for any thing, than to attend with setled reverence upon God. And partly they are mustered together, and thrust so unseasonably into thine heart by the wicked enemy, that would not have thee pray, because he knoweth that the mercy of God is most easily obtained by hearty & constant prayer: therefore he seeks to hinder thee in that businesse, that thy minde being occupied about other cogitations thou mightest let fall  
to



Mat. 26. 41

Warning  
to take  
heed of  
giving  
himselfe  
any answer

to the ground the petitions that thou art offering unto God, but the more hee seeketh to trouble thee, the more earnest be thou in prayer: remembring that saying of our blessed Saviour, given for a warning to his Disciples, *Watch and pray, that yee enter not into temptation.*

Lastly, hee is offended and discouraged in his praying by an intruded answer that offereth it selfe presently after his prayer, and sometime before his prayer bee either ended or begun, not suffering him to wait patiently upon God, and to hope in him: and this intruded answer is always uncomfortable, it comes ever in the negative and repulsive forme, whatsoever hee hath prayed for, or intends to pray for, it tels him, hee shall not have, he cannot have, hee is not worthy to have, he must not look to have, the justice of God will never grant it unto him: Which answer is nothing else, but (if I may so speak) the smoak of those fiery darts of Satan, whereby hee hath set the poore mans conscience in combustion, bringing his sinnes to remembrance, setting before him the  
wrath

wrath of God kindled by those sinnes, and from hence extracting and drawing this heavy conclusion, look for no mercy where thou hast deserved so much wrath. It is no other than a very fit of his disease, the fruit of his own feare over hastily answering himselfe, not tarrying to receive answer of God; this hee must take especiall heed of, that forasmuch as hee maketh prayer to God and not to himselfe, hee wait for his answer from God, and receive none from himselfe, and if his heart will bee foolish to suffer any such uncomfortable 'answer unto him, that hee reject it, and wait on the hand of heaven. About this point the sonnes of men erre very dangerously, and faile in extremities, and few or none can keep the right meane, to expect and receive their answer from God. While men live carelessly in sin, and provoke God every day, if they chance to offer any petition to heaven, or by any meanes bee occasioned to think upon answer of their hopes from heaven, they ever boldly answer themselves with promise of all prosperity, though in justice it cannot be,

Deut. 29. 19

Vers. 20.

Deut. 29. 20

be, like unto the man whom God complaineth of, saying, that *Hearing the words of the curse, bleſſeth himſelfe in his heart, ſaying, I ſhall have peace, though I walk according to the ſtubborneſſe of mine own heart.* God gives no ſuch answer to ſuch men. It followeth in the ſame place; *The Lord will not bee mercifull unto him.* Bleſſings belong to them that feare God, not to them that contemne him. Hee that inquireth for Gods will revealed in his word, ſhall finde another answer belonging to the petitions and hopes of ſuch men. The threatnings of Gods judgements are all denounced againſt them, as in the fore-remembered place of Deuteronomy; *The wrath of the Lord, and his Ieouſie ſhall ſmoak againſt that man, and every curſe that is written in this book ſhall light upon him, and the Lord ſhall put out his name from under heaven.* On the other ſide, when men are humbled in the ſight of their finnes, and have great remorse in their hearts, if they poure out any ſighes and grones unto God in their prayer, and by any meanes be occaſioned to think upon answer of their deſires

desires from heaven, they ever fearefully answer themselves, like those men spoken of by the Prophet *Ezechiel*, that say, *If our transgressions, and our sinnes bee upon us, and wee are consumed because of them, how shall wee then live?* That is, our sinnes deserving death, and those being now laid to our charge, and the hand of God being heavy upon us for them, there is no hope of life. God gives no such answer to contrite hearts, and to humbled spirits, hee doth not so reject the dejected man. He that inquireth for Gods will revealed in his word, shall finde another answer of comfort and health appointed for them, the promises of mercy run all upon their side. The Prophet *Moses* speaketh these words unto the people, *When thou art in tribulation, and all these things are come upon thee, at the length, if thou returne to the Lord thy God, and bee obedient to his voyce (for the Lord thy God is a mercifull God) hee will not forsake thee, neither destroy thee, nor forget the Covenant of thy fathers, which he sware unto them.* Unto this I might adde many promises of like nature, assuring health & comfort unto humbled

Eze. 33. 10.

Deut. 4. 30.

humble spirits, that seek mercy at the hands of God with teares, and sighes, and grones, their hearts refusing to take joy and delight in any thing, till they may recover againe Gods favour, and once againe see the light of his countenance. *David* commendeth God by this gracious propertie of comforting such dejected creatures, saying. *The Lord upholdeth all that fall, and lifteth up all that are ready to fall.* *Psal. 145. 14.* And in another place. *He healeth those that are broken in heart, and bindeth up their sores.* *Psal. 147. 3.* Pray thou therefore unto God in the name of *Iesus Christ*, and pray with comfort of heart : and when thou hast made request unto God, accept no answer but from God. First he answereth comfortably in his word, to all such as thou art, comming unto him. With that first answer appease thy troubled minde, till God in his rich mercy, by his deed of deliverance, give thee a further answer. Observe these rules, and if thou wert at this present in as bad taking as the *Ephesians* were at the first, of whom *Paul* speaketh thus, *Tee were at that time without Christ and were aliens from the*

*Ephes. 2. 12.*

*the*

the common-wealth of Israel, and were strangers from the Covenants of promise, and had no hope, and were without God in the world. Yet thou shalt shortly become as they became afterward, of whom it is said in the next words, *But now in Christ Iesus, yee which once were farre off, are made neere by the blood of Christ.* And a little after, *Yee are no more strangers and forreners, but Citizens with the Saints, and of the household of God, and are built upon the foundation of the Prophets and Apostles, Iesus Christ himselfe being the cheefe corner stone.* Here is a change worthy to bee observed, they which were without God, without *Christ*, without hope, and strangers from the communion of Saints, are made the sonnes God, the Disciples of Christ, the heirs of the promises, and Citizens of heaven, filled with hope, and grounded upon that foundation of truth against which the gates of hell shall never prevaile. Put away therefore all these offences, the Lord is thy God, his care will harken unto thee: *Iesus Christ* is thy Mediator, pray in his name: the promises of God in him are, Yea, and Amen:

Eph. 2. 19.

B b

thou

thou shalt finde them in the Scriptures. And when thou knowest not to pray, poure out thy heart unto God in sighes and teares and grones: repell wandring thoughts when thou prayest, and lift up thy minde unto God: and trust in him when thou hast prayed, waiting patiently for his answer. These things do with all cheerfulness as thou art able, and the God of peace shall send thee peace.

### CHAP. XXVI.

*Ob. 10, That hee is forsaken of God, a child of perdition, lost, and a reprobate. Answer to this objection, as it proceeds from himselfe, and as it proceeds from Satan.*

The tenth  
objection.

**E**C is not the minde quiet, nor indeed can be, till God bring the temptation to an issue, and remove his Burthen. In the meane time, though hee cannot charge himselfe out of any reason, yet hee ceaseth not to charge himselfe out of feare, and saith, that this condition is not doubtfull and questionable, whether

whether he may obtaine mercy or no ,  
(if it were no worse, there were some  
hope) but his condition is certainly  
evill and miserable; for saith hee , I  
am forsaken of God, I am a lost child,  
the very sonne of perdition, and I am a  
reprobate , a far more vile sinner than  
many reprobates, and therefore you la-  
bour in vaine that offer comfort to me,  
and that take so much paine to answer  
my objections : you may well devise  
answers before mee and other men ,  
but they are unanswerable before the  
judgement seat of God, where I must  
appeare for my sinne.

Ah Lord God, thou knowest wherof  
wee be made, thou understandest that  
we are but dust : and wilt thou permit  
so weak creatures to be assaulted with  
so straog temptation : yea Lord, thou  
wilt to thy glory, thou wilt that thy  
power may be made perfect through  
weaknesse , and that the sufficiencie of  
thy grace may be known by helping ,  
and that thou mayst be found worthy  
of that honourable name, that the A-  
postle gives thee , calling thee, *The fa-  
ther of mercies, and God of all comfort.*  
Help therefore with thy mercy, help

An Apo-  
strophe to  
God.

2 Cor. 1.3.



Answer to  
this tenth  
objection.

with thy comfort, instruct me to speak thereof; and give to this afflicted sinner the powerfull feeling thereof, to whom now I turne my speech in thy name.

Iob 39.37.

In this temptation I hope the devill hath spit his last poyson. If this brunt may be indured and overcome, I hope peace will grow speedily, by the blessing of the God of peace. And for answer unto this objection, first I say; That if these words had been spoken by the Lord himselfe, I would have stood astonished at the hearing of so fearefull a sentence: I would have kept silence for reverence of the speaker, and without reply I would have layd my hand upon my mouth, and have glorified God in his judgements, and I would have said unto him as *Iob* said; *Behold I am vile, what shall I answer thee? I will lay my hand upon my mouth: once have I spoken, but I will answer no more; yea twice, but I will proceed no further.* But I do understand from whence these words do come, and from thence I take unto me comfort of replying; for I finde them to arise out of that soyle, that breedeth errors and lies.

lies. Therefore they are subject to exception.

Thou thy selfe art in mine eares the immediate speaker : and against thee , and this speech of thine I have just exception. First, the thing whereof thou presumest to pronounce, is a thing exempted from mans judgement , and whereof no man hath leave to pronounce , till God by some evident tokens do manifest his own purpose. Three things there are (saith one) which are exempt from mans judgement. The first is, the word of God; what hee hath spoken, that must stand; man hath no power to judge it, otherwise than in humility to reverence it. The second thing is, Gods eternall counsell, which is only known unto himselfe : and no man can say, it is thus , or thus , untill God by his apparant work do manifest it. The third thing is, the reprobation of particular men , whereof no man is able to pronounce , nor indeed ought to judge, either himselfe or any other to bee of that number. God saveth and condemneth whom he will, not whom wee assigne and nominate. Oft times

Himselfe  
being speaker  
is not  
to be re-  
garded.

Rom. 9. 18.

Rom. 14. 4.

they are vile in the sight of God whom we approve and honour, and oft times they are honourable and precious in Gods eyes, whom we think meanly of, *Paul saith of him, Hee hath mercy on whom hee will, and whom hee will, hee hardeneth.* It resteth wholly in the will of God, and it is not as we fancie, think, or judge. Of every particular man, the same Apostle saith, *Hee standeth or falleth to his own Master,* that is, as God our Master shall bee pleased, either to shew mercy, or to execute judgement, so shall every man stand or fall, escape or perish, not as either he himselfe, or any other shall judge and pronounce of him. Therefore this point of particular reprobation, being exempted from mans judgement, (for God sheweth mercy, and giveth faith and repentance at his pleasure, even while the theefe hangeth on the tree) just exception lieth against this unkind objection.

Secondly, if the matter were such as man might judge and pronounce of, yet I may without offence (if I see reason for it) deny to credit thy words, because as all men are, so art thou (when thou

thou art in best tune ) apt to bee deceived, and prone to receive, imbrace, and deliver a lie. *David* hath these words in one of the Psalmes, *I said in my feare, all men are liers.* And what the Prophet spake in feare, that the Apostle Saint *Paul* without feare, and in a freer minde hath confirmed, saying; *Let God be true, and every man a lier, as it is written.* And I am not bound to keep silence to every word that comes from the mouth of a lier, when I have reason to think otherwise than hee speaketh, as I have at this time to think otherwise than thou speakest.

Psal. 116. 11

Rom. 3. 4.

Thirdly and lastly, I have at this time just cause of exception against thy words, because thy present disease, thy disquietnesse of minde, thy feare that thou art in, trouble both thy understanding and speech, that thou canst neither apprehend things as they are, nor pronounce them as thou understandest them. And thou labourest under a temptation, directly bent against thy faith, perswading thee to those things that are prejudiciall to thy soule. And out of some violent

fit of that temptation, thou makest this unkind objection against thy selfe. Thus in regard of thee that art the immediate speaker in mine eares, I have just liberty to reply against this objection.

The diuell  
being au-  
thor of  
this obje-  
ction, it is  
to be re-  
jected.

John 15.26

But howsoever thou art in mine eare the immediate speaker, yet in my understanding, the words of this objection have another, a more remote, and a more dangerous author. The Spirit of God which is the Spirit of truth, and leadeth into all truth, is called in the Scripture a Comforter, *When the Comforter shall come, whom I will send unto you from the Father, even the spirit of truth which proceedeth of the Father, he shall testifie of me.* This spake the Lord Iesus, calling the Holy Ghost, which is the spirit of truth, a comforter. But the words of this objection sound not like the words of a Comforter, therefore I cannot judge them to be the words of that Spirit that is the Spirit of truth. But there is another spirit, that as the Lord Iesus saith, *abode not in the truth, because there is no truth in him: when hee speaketh a lie, then speaketh hee of his own, for he is a*  
*liar,*

John 8.44.

*lier, and the father thereof.* To that spirit is the name of *Satan* given, which signifieth an Adversary, because hee seeketh our hurt, and in all things dealeth with us as a sworne Adversary; of whom under the name of an Adversary Saint *Peter* warnes us to take heed, saying; *Your Adversary the Diuell as a roaring Lyon walketh about, seeking whom hee may deuoure, whom resist stedfast in the faith.* And the words of this objection were never put into thy mouth by any friend. And they plainly shew an Adversary, even that Adversary to be their author and sug-  
 gester: who being himselfe eternally forsaken of God, utterly lost without hope of redemption, and a reprobate Angell, bound in everlasting chaines under darknes unto the judgement of the last day, would make thee beleewe, that thou also art forsaken, lost, and a reprobate in like manner as himselfe. Now such a one, a lier, and an Adversary, being the promp-  
 ter of these fearefull things unto thine heart, thou oughtest not to give any the least credit unto them, much lesse to maintaine them against thy selfe.

1 Pet. 5. 8.

selfe. Hee being a lying spirit, pietie doth teach thee not to beleewe him; and being an Adversary, wisdom (if thou have any) perswades to distrust him. And both from thee the speaker, and from him the authour of this ungodly objection, I have much confidence, and am much imboldened to make reply. And against thy uncharitable affirmation, saying, I am forsaken, I am lost, I am a reprobate, I will oppose a more charitable negation, and say, thou art not forsaken, thou art not lost, thou art not a reprobate. And I will see how I can maintaine my saying, and overthrow thine, that thou mayst not be overthrown.

He may be forsaken for a time, and after againe received to favour.

First, thou sayest thou art forsaken. If by this speech thou meanest that now for the present, God having layd trouble upon thee, withdraweth his assisting power and hand from thee, and leaveth thee under the crosse to cry and grone, and to take notice of thy infirmity; in this sense I grant thou mayst bee forsaken. But this is a temporary forsaking, it is not a finall forsaking. And to them that are so forsaken, God after in his time returneth

turneth with salvation, and there is hope for them. Hereof let this be an argument unto thee, that the best servants of God are in this manner forsaken oft times, and feelee themselves so to be, and complaine heavily for it, and yet after obtaine help. So was it with *David* when he said, *My God, my God why hast thou forsaken mee, and art so far from my health, and from the words of my roaring?* If wee should say that these words were words of feare rather than of truth, it might be with shew of reason maintained, for God was not so far departed from him as hee feared: but grant that they were words of truth, and that God was indeed departed from *David*, and had forsaken him, did not God returne againe unto him? and had not hee (even then) hope of Gods returne? did not God receive him againe into his protection, and help him? and had not hee (even then) hope of such help from God? that he had such hope of Gods returne to his helpe, hee declareth by his prayer unto God, continued in the same Psalm, where he saith. *Bee not thou farre off o Lord my strength, hasten to help*

*Psal, 22, 1.*

*Psal, 22, 19.*



Psal. 22. 24.

*help mee.* Hee that could thus pray, wanted not hope of Gods return to his help, though hee were for the present forsaken. And that God did returne unto him, and help him according to that hope of his, hee also declareth in that Psalm, speaking of himselfe, though hee useth the third person as if hee had spoken of others. *Hee hath not despised nor abhorred the affliction of the poore, neither hath hee hid his face from him, but when hee called upon him, he heard.* So that though he were forsaken, it was but for a time, when the Lord was pleased (for the exercise of the Prophets faith) to hide his face from him. The Prophet by his prayer quickly found him out where hee was hidden, and at the cry of that prayer, he heard and came forth to his succour. I might heere adde the example of our Saviour *Iesus Christ*, who hanging upon the crosse, and being under the same temptation for other mens sins, which thou art under for thine own sins, used the same words that *David* did, saying, *My God, my God, why hast thou forsaken me?* I intreat this afflicted sinner, hearing the sonne of God complaine that

Mat. 27. 48

that he was forsaken of his father, to tell me his opinion; whether he thinks hee was forsaken eternally, or was forsaken only for a time? and whether after this forsaking, God did not returne unto him, and deliver him from all his feare? If he should answer, that he thinks hee was eternally forsaken, and that God returned not to deliver him, and that he was never delivered from his feare; it were an absurd answer. For the history is plaine and cleare, that though hee were forsaken unto the death, and left unto the will of his enemies, and sealed up in his grave, yet as the Prophet, in his person, had spoken to God before, saying; *Thou wilt not leave my soule in the grave, neither wilt thou suffer thy holy one to see corruption.* So God dealt with him, hee was not left in the grave, hee did not see corruption; for on the third day, God raised him up againe to life. Forty dayes after that hee ascended up into heaven, even with his body, and now in all fulnesse of glory and majesty, hee sitteth at the right hand of God. So that his folly would fully bewray it selfe, if hee should answer, that *Iesus* was eternally forsaken,

Psal. 16. 10.

forfaken, and that God returned not to deliver him from his feare. And if hee answer (as truth will compell him) that he was forfaken only for a time, and after injoyed againe, and still injoyeth the favour of his father : then it will follow by his own confession, that all that are forfaken, are not eternally forfaken, and some are only left for a time to bee tryed, exercised, and humbled, and after tryall taken of their faith, after patience perfected, and true humility wrought in them, he that had forfaken them, doth gather them againe into his lap, he that had left them to themselves, doth againe receive them into his charge. And why then may not our sinner, that crieth out thus, that he is forfaken of God, suppose himselfe to bee only forfaken for a time.

He cannot say that he is eternally forfaken: reasons to the contrary,

And if our sinner, complayning that hee is forfaken, thinketh otherwise, as namely that God hath forfaken him for ever. I answer him, first, that hee speaketh foolishly, and out of ignorant feare, that being a matter of Gods secret counsell, whereof it is not possible that he should have certaine knowledge, that,

that hath not so much knowledge as he should of Gods revealed will. Let him go first, and make himselfe better acquainted with Gods revealed will, let him study to learne and know the promises, the threatnings, the precepts and rules contained in Gods word. And as for the secret counsell of the Lord, so much as concerneth him to understand, God will in time by his work make known unto him. In the meane time let him learne to keep silence, that hath no certaine knowledge of the thing whereof hee presumeth to pronounce.

Secondly, I say unto him, that the manner of his temptation argueth and concludeth (against his own saying) that he is not forsaken for ever. For if God hath purposed to forsake him for ever, he would not have layd upon him this temptation, to make him thereby to see his sinne, and the danger that his sinne bringeth him into: for the sight of these things is a very ready way to repentance, for it maketh a man to be truly displeased with his sinne, and it maketh him restlessly carefull and desirous to winde himselfe out of the danger,

Those  
whom  
God for-  
saketh for  
ever, hee  
useth to  
give peace  
unto, that  
they may  
not see  
and hate  
their sins.

Iob 21.7.

ger, and it doth awake him with a witnessse out of his old security. But rather if the Lord had intended his eternall rejeccion, hee would have rocked him a sleep in his security with continuall prosperity, and much peace (after the manner of the world) that he might have had no cause to feare sinne: so long as the prodigall sonnes prosperity lasted, hee never thought of returning home to his fathers house. That surely is the way to seale up sinners in their security, and to keep them from all thought, or all desire, or at least, from all resolution with speed for to leave sinne: And so useth God to deale with them whom hee forsaketh for ever: As *Iob* observed, saying unto God; *Wherefore do the wicked live, and wax old, and grow in wealth? their seed is established in their sight with them, and their generation before their eyes.* Marke in the next words what followeth, *Their houses are peaceable, without feare, & the rod of God is not upon them.* They are not troubled with any temptation like thine. *Their Bullock gendereth and faileth not, their Cow calveth and casteth not her Calfe. They send forth their children like*

like sheep, and their sonnes dance. They take the Tabret and Harp and rejoyce in the sound of the Organs. They spend their dayes in wealth, and suddenly go down to the grave. Thus, for the most part, God dealeth with them whom he meaneth to forsake for ever. And this continuall prosperity most kindly locketh up all the powers of their soule in security as in a dead sleep, that they never intend repentance, but are confirmed in their sinne, and in the contempt of God: as *Iob* in the same place noteth, in the very next words saying; *They say also unto God, depart from us, wee desire not the knowledge of thy wayes; who is the almighty that wee should serve him? and what profit shall wee have, if wee should pray unto him?* Thus continuall prosperity shutteth up the heart in security, and bringeth the wicked asleep in sinne, whereas no temptation that can come unto a man, doth so kindly waken the heart, and open the eyes of a sinner, to see his sinne, to hate his sinne, to forsake his sinne, to turne to God, and to seeke pardon by repentance, as doth this tentation of thine. Think rather, that

*Iob 21. 14.*

God is gathering thee to himselfe, and layes this Burthen upon thee, to stay thee from running still from him, than that he hath eternally forsaken thee.

Esa. 54. 7.

But against this fearefull perswasion of finall forsaking, the best of all arguments is the gracious manner of the Lords mercifull dealing with his people, whom yet hee dealeth withall no lesse sharply, than hee hath now dealt with thee. The Prophet *Esay* sets down that manner of the Lords dealing, and delivers it in the words of God himselfe, saying, *For a little while have I forsaken thee, but with great compassion will I gather thee: For a moment in mine anger I hid my face from thee for a little season, but with everlasting mercy have I compassion on thee, saith the Lord thy redeemer.* This is Gods manner, these are his own words. Now let us compare thy words with these words of God, and see how neere thou comest to his truth. Thou sayst, God hath forsaken thee for ever: and God saith, for a little while have I forsaken thee. Thou sayst, God hath hid his face for ever, and thou shalt never see againe the light of his countenance: and God saith, for a moment

moment in mine anger I hid my face from thee for a little season. Thou sayst, God hath cast thee away for ever, and thou art fallen finally out of the lap of his love and tender compassion: and God saith, with great compassion will I gather thee, and with everlasting mercy have compassion on thee, being thy Lord and redeemer. How agree these sayings of God, and of thine? Just, as yea and no, as light and darknesse. And yet thou wouldest have thy words bee taken for words of truth, and wouldest have noreply bee made against them. Rather do thou take the words that God hath spoken for words of truth (as verily they are) and rest in them, without making any reply against them, for so it becommeth thee.

But thou usest variety of speech in thine objection, and thou sayst, thou art lost, and thou art a child of perdition. Well, be it so, is there therefore no remedy? if thou think so, thou art deceived. We reade in the Gospell, of a sheep that went astray, and was lost. But the owner of it left the flock in the field, and went forth, and sought for

Thou art  
not lost  
without  
remedy.



Luk. 15. 6.

it, and found it, and brought it home with joy; and called his neighbours and friends together, and said unto them, *Rejoyce with mee, for I have found my sheep which was lost.* In the same place

Luk. 15. 9.

I reade of a woman, that having ten peeces of money, lost one, and then lighted a candle, and swept the house, and searched all corners, and at last found it, and called in her friends and neighbours, and said unto them. *Rejoyce with me, for I have found the peece which I had lost.* There also I read of a yong man, the second son of his father, that wandred long, wasted his fathers goods,

Luk. 15. 24.

fell into misery, and by misery was compelled to returne home: whom his father espying a far off, ran unto him, and with much compassion and joy entertained him, and made a feast for gladnesse, and gave this reason of his gladnesse; *This my sonne was dead, and is alive againe, and hee was lost, but he is found.* Thou sayst thou art lost; I heare thee, and I say with thee, the sheep was lost, the peece of mony was lost, the sonne was lost. But what became of them when they were lost? perished they? no: what then? they

were

were found againe : the sheep was found, and safely put together with the rest in the fold : the peece of money was found, and with the rest was safely layd up : and the sonne was found, and kindly received againe into his fathers house. And canst thou not see in them what is like to become of thee, that art lost as they were? whatsoever is written of that sheep, and of that peece of money, and of that sonne, is all written to teach thee, what thou mayst, and what thou oughtst to pray for and to hope for, perceiving thy selfe to bee lost. Thou art that lost sheep, and *Iesus Christ* is the Shepherd and Lord of the flock that seeketh thee: thou art that lost peece of money, and the Church, the spouse of *Christ Iesus*, is that carefull woman, that by the ministry of the Gospell, as with a light in her hand, searceth every corner for thee : thou art that lost child, as thou (but with an evill minde) callest thy selfe, and God in *Christ*, even God the father of our Lord *Iesus Christ* is that most loving and kind father, that is ready to entertaine thee, and if thou wouldest but turne thy steps toward

Luk. 15, 20.

Things are  
said to bee  
lost two  
manner  
of wayes.

him, he would meet thee : as it is said of that father, *When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.* Be not then discomforted in thy lost estate, as if there were no hope of recovering thee, and restoring thee.

The name of lost is used in two severall senses. For sometime we say a thing is lost, when he that had it in possession or keeping, knows not what is become of it : the thing in the meane time, being perhaps very safe in some unknown place, and it is only lost to him that had it in his keeping, and now knoweth not where it is, and what is become of it, but it is not lost in it selfe. As when some horse or other beast is strayed out of thy ground, thou knowest not where it is, and it is in some good paster of thy neighbours very safe, and not far from thee; and sometime wee say a thing is lost, when it is spoyled and perished, remaining still in the possession of him that had it before in keeping, and hee knows both where it is, and what is become of it : as where thy horse or other beast, being yet within  
thine

thine own ground, were fallen into some pit and drowned, or by some other mischance were killed: in both these cases a man saith, I have lost such a beast. The opposit to losing, and being lost, in the first sense, is to seeke the thing that is strayed, and out of the way, untill thou finde it, and recover the possession of it. And the opposit of losing, and being lost, in the second sense, is to save the thing that was ready to be spoyled, and to perish, if a man come in time, and to use all good meanes for preservation of it, and by those meanes to preserve it and save it from perishing. Now I would intreat this afflicted sinner to tel me, in which sense he thinketh himselfe to be lost. I beleieve, that though hee have not thought upon it before, yet he will answer me, that hee is lost, both in the first, and also in the second sense. First God looketh not after him, taketh no knowledge of him, as hee doth of those whom hee hath any care of, and so he is lost in the first signification of the word, being out of the knowledge of him that was heretofore his keeper: for God useth to say to such

The sinner  
thinks  
himselfe  
lost both  
these waies

wicked men as he is, depart, I know you not, workers of iniquity. And secondly, God having brought his sin to remembrance, and for those sins, having poured out a vial of wrath upon him in this his great affliction, hee is lost in the second signification of the word, as a thing perished, for he feeleth himselfe neere to destruction, appointed to destruction, and already delivered into the hands of cruell executioners, by the just sentence of God to bee destroyed. Thus doth he think himselfe every way lost.

If he were  
every way  
lost there  
is remedy.

This were a heavy case if it were so. But let it be granted to be so, yet there is hope of recovery for thy lost soule; for there is one that will seek thee, and finde thee wheresoever thou art, and will bring thee home into the knowledge, possession, and custody of thy first keeper, so to recover thee from being lost in the first sense and meaning of that word. And there is one that will save from destruction those that are ready to perish, and thee among others; that will deliver from damnation those that are already judged, and thee as well as others, and that

that will pluck out of the jawes of death, out of the snares of Satan, and out from the gates of hell, those that were ready to bee swallowed up and devoured as a pray, and thee as soone as others, so to recover thee from being lost in the sense and meaning of the word. And this seeker is of that diligence and wisdom that hee cannot bee disappointed of finding: and this Saviour is of that goodnesse and power, that he will not, and cannot be letted from saving, whom hee intendeth to deliver: of whom the Apostle to the *Hebrewes* saith, *Hee is able perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them.*

Heb. 7. 25.

And who is this diligent seeker that can and will so certainly finde? and who is this mighty Saviour that can and will so certainly preserve? it is the Lord *Iesus Christ*, the sonne of God, the Saviour of mankind, of whom the Evangelist (yea himselfe, the Evangelist only reporting his words) saith; *The sonne of man is come to seeke and save that which was lost.* So that if any man bee gone astray, if any man bee out

Iesus  
Christ  
doth seeke  
and save  
them that  
were lost.

Luk. 19. 10.

of

of the knowledge and care of God his keeper, *Iesus* came to seek him. And if any were worthy to perish, and already by sentence given adjudged to perish (and such is the condition of all men) *Iesus* is come to save him. And it is worthy observation, that he saith, *The sonne of man came to seeke, the sonne of man came to save*: as making this seeking and saving of them that were lost, to bee the only end (as indeed it was) of his coming into the world. For this cause was he conceived by the *Holy Ghost*, for this purpose was hee borne of the *Virgin Mary*, to this end, and for the effecting of this salvation, was the sonne of God made the sonne of man; yea for this, and for this only, did he fulfill all righteousness, and yeelded obedience even to the death of the crosse, that he might seek and finde them that were gone astray, and that hee might recover and save them that were lost, so that hee that shall deny these things to be truly intended, and fully performed by *Iesus Christ*, doth make idle and fruitlesse the incarnation and passion of our Lord *Iesus Christ*, and denieth the vertue of the

the death and blood-shedding of the sonne of God. Let our afflicted sinner consider these things, and set his heart on work to meditate upon them, and it will come to passe, that whereas before, the remembrance of his lost estate was cause of heavinesse unto him, the same very condition shall give him comfort and hope, and serve him as an argument to prove him to bee one of those, for whom *Iesus Christ* dyed to save them. For if it be true, that the Lord *Iesus* came to seek, and to save them that were lost, and be also true that hee is lost; then it must bee also true, that *Iesus Christ* came to seek and to save him. The Lord *Iesus* said to the woman of *Canaan*, *I am not sent but unto the lost sheep of the house of Israel*, Unto those lost sheep hee was sent and to none other. So that if our afflicted sinner see himselfe to be a lost sheep, there is hope that the Lord *Iesus* was sent for him, yea, it is most sure, that he was sent for him, sent to seek him, sent to save him: wheras if he had a proud opinion of himselfe, as had the Pharises, that hee were not as other men (for so gloried he, saying, *O God I thank thee,*

Mat. 15. 24.

Luk. 18. 11.



Ier. 7. 10.

*thee, that I am not as other men* ) or if he nourished a carelesse opinion of himselfe, as do the contemners of the world, that he were in no danger ( for so do they flatter themselves , saying, *We are delivered, though we have done all these abominations.* ) Then *Iesus* indeed should not profit him , for he came for none such. He saith of himselfe, *I am not come to call the righteous, but the sinners to repentance.* In this very name therefore that he is a lost sinner, a sinner worthy to perish, he may comfort himselfe in *Iesus Christ*, and hope to be saved by him , that came to seek and save that which was lost.

The estate  
of a Chri-  
stian, how  
it is in  
himselfe.

Let me in a few words briefly and plainly , open to this sinner his estate , what it is in himselfe , and what it is in *Iesus Christ*, that as in himselfe he seeth cause of griefe and feare , so in *Iesus Christ* hee may see cause of hope and rejoycing if he look into himselfe, and consider what he is by birth, what he is by kinde, and what he hath manifested and declared himselfe to be by his life and conversation, surely he is and shall finde himselfe to be a lost creature, and a child of wrath, for he shall finde no-  
thing

thing in himsele, but sinne, deserving eternall destruction : he shall finde that hee was conceived in sinne, that he was borne in iniquity, and that hee lived in sinne, not only in the daies of his first ignorance, while sin reigned without resistance in his mortall body, but also in the dayes of knowledge, sin yet remaining, and misleading him into many errors : and it is thus, not only in him, but even in all men, and among all others, even in the elect of God, in Gods own peculiar people, even they, at home, and in themselves are lost creatures, dead in sinnes, and by sinnes deserving eternall death. The Angell appearing to *Ioseph*, said unto him of the child conceived in the womb of the Virgin *Mary*, *Shes shall bring forth a sonne, and thou shalt call his name Iesus, for hee shall save his people from their sinnes.* Those whom his father gave unto him, therefore called his people, them hee saveth, and hee saveth them from their sinnes. By which speech it is plainly intimated, that even they, considered in themselves, are lost by their sins. And so is our afflicted sinner; considered in him-

*Mat. I. 21.*

himselfe, with respect to his kinde, to his birth, and to his life, he is lost, he is a child of perdition, and therein hee hath cause to be humbled, and to feare the justice of God.

But let not the sinner gaze so long upon this his naturall estate, that his dazled eyes should after bee unable to look any higher, such a view of this our naturall condition, as may serve to beat down the pride of flesh and blood, and to bring us unto true humility, and to the deniall of our selves before God, is sufficient. Let him therefore after consider himselfe in another, and view his condition and estate in *Iesus Christ*, by vertue of his holy calling, and of his second birth, (namely his regeneration) and he shall finde himselfe another man. Hee shall finde, that God hath drawn him out of the loynes and womb of beleeving parents, that inherited the Covenant to the benefit of themselves, and of their seed after them in their generations for ever. That God admitted him from his very birth into the fellowship of the Saints, and marked, yea sealed him for his own by the water

And how  
it is con-  
sidered in  
Christ, by  
vertue of  
his holy  
calling.

water of Baptisme sprinkled upon him in the name of the holy Trinity, as one adopted by God the Father, redeemed by God the Sonne, and from that time sealed up unto the day of full redemption by God the Holy Ghost. He shall finde that God hath brought him up in the bosome of his Church, the Schoole of eternall life, and in this Schoole hath taught him, to know God and himselfe, God his Creator, himselfe the work of Gods hands, God his Saviour in *Christ*, and himselfe one of his saved people. Hee shall finde that God hath put upon him the name of his holy Sonne, and from the glorious title of the *Messiah*, which is by interpretation, the *Christ*, hath graced him with the title of a *Christian*, as a member and follower of that *Christ*. Yea he shall finde God out of his free love hath given unto him his only begotten Son, that the obedience of *Iesus Christ* might bee this sinners righteousnesse, that the sufferings of *Iesus Christ* might bee this sinners ransom, and that the conquest won by *Iesus Christ* might be unto this sinner a rich inheritance: that so *Iesus Christ* might be unto this sinner  
wif-

wisdome, righteousness, sanctification, and redemption: and that the sinner in *Iesus Christ* might be wise unto salvation, righteous by imputation, sanctified by regeneration, and fully redeemed to inherit salvation. He shall finde himselfe to be now no more a stranger and forrenner, but a citizen with the Saints, and of the household of God. He shall finde forgivenesse of sinnes, peace with God, and hope of everlasting salvation. This is the condition of every servant of God in *Iesus Christ*. And herein hee hath cause to look up, and to lift up his head with comfort and joy. Hee that in himselfe is a lost sinner, is in *Iesus Christ* a saved Saint.

Thou canst not affirme thy selfe to be a reprobate, seeing it depends upon the unknowne counsell of God.

But thou sayst also that thou art a reprobate, and a viler sinner than many reprobates. This later speech, namely, that thou art a viler sinner than many reprobates, may be pronounced, beleaved, and granted. But the first speech, namely, that thou art a reprobate, is neither to bee pronounced by thee, nor granted by mee, nor beleaved by any. The name of a reprobate is to be understood with reference, not unto our naturall corruption, which makes us all children

children of wrath and worthy of reprobation, but rather unto the eternall and secret counsell, unto the just and holy purpose of God. And therefore the name signifieth not every man that is a most vile sinner, but him that is ordained by God from everlasting, to perish justly in and for his sinne, that God by declaring in him his power and his justice, may be glorified in the work of his own hands, as of right belongeth to him. This description of a reprobate is to bee proved out of the words of S. Paul, saying, *What and if God would, to shew his wrath, and to make his power known, suffer with long patience the vessels of wrath prepared to destruction.* The men (for their reprobation) are called vessels of wrath: their reprobation is shewed, when it is said of them, that they are prepared to destruction: the end of their reprobation is signified to be the glory of God in the declaration of his justice and power: when hee is said to suffer them with long patience, that when their ripe wickednesse calleth for vengeance, hee might shew in them his wrath and power; where by Gods wrath, we are not to understand

Rom. 9. 22.

any disturbed or disturbing passion, as that which we call wrath in man, but the holy and severe execution of his justice upon sinners, without respect of persons, to declare his dislike of the sinne that hee doth punish. This is it that the Scripture calleth his wrath, even his holy, even, and most upright and unpartiall justice : & for the manifestation of this his justice and power, that for it he may be honored among his creatures, he doth indure these reprobates (sometime long in their sins) and in the end, doth destroy them, as hee had from everlasting determined. And that it doth of right belong unto God, and that he may glorifie his own name by manifestation of his justice and power, and may appoint aforehand so to do, the whole question in those words of the Apostle above alledged, and the whole discourse of the Apostle in that place do plainly prove it. For as the Potter hath power of his clay, out of the same lump, to take one peece to make a vessell for honourable service, and another peece to make a vessell for baser service, the service of both being necessary. So God that is  
the

the Potter and fashioner of mankind, hath full power out of the same lump of humane flesh (made in the creation of *Adam*, and multiplied by the gift and power of procreation) to take one peece, and thereof to make a vessell of mercy prepared unto glory, and to take another peece, and thereof to make a vessell of wrath prepared to destruction, both these services of the glory of the one, and the destruction of the other, being necessary and furthering to one holy end, which is the honour of God, in and among his creatures. Thus you heare what it is to be a reprobate, the name not having reference to our originall sinfulness, which maketh us all by nature children of wrath; but to the purpose of almighty God, seeking justly his own honour and glory, by and in his own creature. How then can this afflicted sinner pronounce himselfe a reprobate, seeing the truth of that name rightly understood, dependeth not upon the known sinne of man, but upon the unknown and secret purpose of God? Sure that speech is a presuming speech, wherewith he greatly wrong.



The sinner  
seeketh to  
prove by  
argument  
that he is  
a repro-  
bate.

eth himselfe, and which in humility and reverence to God he must revoke.

If the sinner for maintenance of that first bold and desperate speech, shall further adde and say: I see in my selfe all signes of reprobation, and therefore not presumptuously, but judiciously, that is, from ground of reason I pronounce my selfe to be a reprobate. For first, I am a slave to sinne, I am wholly subject to the dominion of it, it reigneth in my mortall body. And I finde no resisting grace against it in my immortal soule. Secondly, the wrath of God lyeth heavy upon me, I am already under execution, the worme that never dyeth beginneth already to live and sting most horribly in my conscience. And what maketh or manifesteth a reprobate, but these two; his own sinne deserving destruction, and Gods wrath working destruction. And to manifest me to bee a reprobate, I have proudly committed sinne against God, and hee hath justly poured out wrath upon me. I have reason therefore to pronounce my selfe a reprobate.

This bold and desperate reason, to maintaine his former bold & desperate  
assertion,

assertion, plainly bewrayes the nature of this temptation and Burthen of accusing thoughts and terror of conscience: it ceaseth not to accuse, and to inforce those accusations that it prefers, it wresteth all things for evidence to increase feare. The things that he hath now last spoken, may be granted him to be true, that sinne hath hitherto reigned too powerfully in him, and that he hath sinned against God most grievously, and that the wrath of God is fallen upon him for that sinne. But the collection that hee maketh and inferreth hereupon, as that therefore hee is a reprobate, these being signes and evidences of reprobation, that must not be granted unto him. His argument as weake and of no good consequence must be denied.

For first. sinne even powerfully reigning is no signe of reprobation, though every childe of man that is a reprobate, and that is appointed to destruction, doth afterward by his sinne deserve his reprobation and destruction, yet every man whose sin deserveth reprobation and destruction is not a reprobate and appointed to destruction. When thou

His argument answered and taken away.

Sin though deserving, yet no argument of reprobation.

seest a man to wallow in sinne, thou mayst be bold to pronounce him a wicked man, and of a wicked heart, for his wicked sin wherein he liveth with delight proveth so much. But thou mayst nor therefore pronounce him a reprobate, for God may give him repentance, and upon repentance forgive his sinne. And what God will do to him thou canst not tell; and thou hast more cause to hope of Gods mercy, than pronounce of his justice so long as this sinner liveth in the Church, and under the ministry of the Gospel, where God doth allow the meanes of repentance, & maketh daily offer of forgiveness of sins. God calleth some in their youth, & some in their age, as the householder hired labourers to work in his vineyard, some in the morning and beginning of the day, some at the eleventh houre, when the Sun was ready to set.

The sinnes  
of the elect  
may bee  
more vile  
than the  
sinnes of  
the reprobate  
in our  
eyes.

Therefore, whereas before in his objection he had said, that he was a viler sinner than many reprobates; that was granted to be true, and he may be so, and yet no reprobate. For oft-times the elect of God do sin more grievously (to the judgement of man) than the reprobate

probate do, and after obtaine repentance, which the reprobate do not. To this end let us compare together the finnes of an elect child, and of a reprobate, as the Scripture gives testimony of them. *Saul* was a reprobate, his end proved him so to bee. *David* was one of Gods elect, for the holy Ghost testifieth, that he was a man after the heart of God. Look into the finnes of their lives, and it will appeare unto our eyes, that *David's* finnes were more vile than *Saul's*. *Saul* was commanded to slay the *Amalechites*, and to destroy them utterly, both man and beast: in the execution of this judgement of God; contrary to the commandement given him, he saved alive *Agag* the King of the *Amalechites*, and the best of their Kine and Sheep, and brought them home as a prey into the land of *Israel*. For the extenuating of this disobedience, how many excuses (reasonable in our eyes) might be alledged. First for the sparing of *Agag's* life, it may be pleaded; *Agag* was a man, and it was humanity to save a mans life, and being an enemy, it was noble mercy to save an enemy, the cowardly and timorous heart never

*David's* sin  
and *Saul's*  
compared  
together.

Much may  
be said to  
excuse  
*Saul*, that  
will seeme  
reasona-  
ble.

do so ; and being a King it was royall mercy to save him , if he did it in reverence to royall Majesty. If he did it out of politick respect, either to teach his own subjects ever to reverence the person of a King, or to enrich himselfe and his kingdome with the ransom of a King, it was a point of commendable wisdom. Then for the sparing of the fat cattell it might bee said, would you have had him make warre with flocks of sheep, and heards of kine? That had been rather to play the part of a mad-man, than of a noble warrior. And if they must be slaine, was it not better to kill them, some to day, and some to morrow, so as they might be meat for the people of God, than to kill them at once, and so to leave their carcasses to rot and stink above the ground, and to be meat for dogs, and for the fowles of Heaven? And was there not many a poore man in *Israel* that was not worth a Cow, and many a poore Widdow in *Israel* that was not worth a sheep, that might be enriched, at least releevd with this prey? Further, was it not meet that God, who had given them a notable victory

victory against their enemies, should be remembred with sacrifices of praise? And this prey would plentifully serve for that holy service, so that the Altars of God might smoak with burnt offerings, and yet the people of *Israel* not be impoverished, or in any measure burthened with the charge. These and such other excuses in the judgement of man reasonable, though against an expresse commandement of God nothing worth, might bee alledged to extenuate the fault of *Saul*.

Let us now heare the recorded sin of *David*, and consider if any such reasonable excuse may be made to extenuate it, and whether his or *Sauls* will appeare unto us to be the viler sinne. *David* rose up from his bed of sloth, wher-on he had slept in the heat of the day, and walking on the rooffe of his Palace, from thence hee saw a faire woman washing her selfe in a Garden. Lust that commonly accompanieth sloth, seized upon his heart, and he began to desire that womans company. And inquiring of her, he learned that she was the wife of *Urias*, a valiant servant of his, that was now abroad in  
bettell

*Dauids sin*  
declared.

Exo. 20. 17.

battell in the service of *David* against the *Ammonites*. To her hee sendeth the messengers of his lust : shee cometh unto him : and notwithstanding Gods commandement, where of *David* was not ignorant, *thou shalt not covet thy neighbours wife*, hee did covet her. And notwithstanding the commande-

Exo. 20. 14.

ment, which also he well knew, *Thou shalt not commit adultery*; hee committed adultery, and did lie with her. She conceived by him in her husbands absence, shee sends him word of it. Now *David* fearing the publick reproch among men that might light upon him for this foule fact, studieth how to cover it, and sendeth to the Camp for *Vriah*: entertaineth him kindly all the day, and sendeth him away at night, hoping that hee would go home to his own house, and lie with his wife, and so cover the fault that *David* had made. But *Vriah* having taken leave of the King, went not home, but like a Souldier takes up his lodging among the Kings Guard, and visits not his wife. The King hearing this in the morning, stayes him also that day, and makes him drunk at supper, hoping that  
being

being heated with wine, hee would desire to go home to his wife, but hee againe takes up his lodging where hee did the night before. Then *David* seeing that this device would not help him, resolved upon a more wicked and cruell course, and sends *Vriah* to the Camp, and writes by him to *Ioab*, the Generall, that he should place *Vriah* in the fore-front of the battell, and in the time of danger should withdraw all help from him, and leave him alone in the midst of the enemies, that he might bee smitten and die by their hands. And this commandement was by *Ioab* fulfilled at the next assault made upon the City *Rabbah*, and *Vriah* was there slaine. Then was his wife a widdow, and free from all men; and *David* takes her home to him, and shee became his wife. And thus he covered the shame of his first sinne, with a second, as bad, if not much worse. And what honest man, that knoweth how he ought to keep his vessell in holinesse and honour, and not in the lust of concupiscence, as the Gentiles do which know not God, can frame any reasonable excuse for his adultery? And what sober

No excuse  
can bee  
made to  
extenuate  
the sinne  
of *David*.



sober men, that hath learned to walke honestly as in the day time, not in surfering and drunkenesse, can excuse his fact in making *Uriah* drunk? and what charitable man, that tendereth the life of his neighbour, and knows Gods ordinance, that hee that sheddeth mans blood, by man shall his blood bee shed, can by any good words extenuate the sinne of his trayterous murder? It may bee that wantons, that riotous persons, and bloody minded mercilesse men will say, it was bravely done; but no man of continency, of temperancy, and of charity can excuse him. Surely the sinne of *Saul* and *David* compared together, it appeareth to us that *David* sinned more vilely than *Saul*, in the act of their disobedience, howsoever for the hart yeelding to sin, much may bee said for *David*, that cannot be said for *Saul*. Which difference of their hearts appeared presently, when they were put in minde of their disobedience by the Prophets *Samuel* and *Nathan*. For when *Saul* was challenged by these words of *Samuel*, *Wherefore hast thou not obeyed the voyce of the Lord, but hast turned to the prey, and hast done wickedly*

1 Sam. 15.  
19.

wickedly in the sight of the Lord? Hee denyed the fact, maintained his denyall with argument, and lastly being enforced to confesse himselfe a transgressour, yet he did it faintly and never repented. But assoone as Nathan had said unto David, *Wherefore hast thou despised the commandement of the Lord: to do evill in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slaine him with the sword of the children of Ammon.* Hee confessed it freely, grew into displeasure with himselfe for it, and heartily repented, making his humble prayer unto God for forgiveness, and thereupon penned the one and fiftieth Psalme in testimony of his repentance; his heart was not so wicked as was the heart of *Saul*: but in the outward face, his sinne to the eyes of the world, was more vile than the sinne of *Saul*. Shall David therefore say, I am a reprobate, for I have sinned more vilely than *Saul* that was a reprobate? this were first to step too presumptuously into the throne of Gods judgement. Secondly it were to be unthankfull unto God, for that faith-

2 Sam. 12. 9

David was not therefore a reprobate because he sinned more vilely than a reprobate.

full and most constant love of his, that even with such finnes was not extinguished. Thirdly it were to be unkind and injurious to his own soule, denying unto himselfe the hope and comfort that hee might and ought to seek in the infinite mercy of God: therefore though our afflicted sinner have sinned more vilely than many reprobates, it followeth not that he himselfe must therefore be a reprobate: and though they that be reprobates, do by their finnes after committed, deserve the damnation, whereunto by the decree of reprobation they are appointed, yet hee and others committing finnes worthy of condemnation, are not therefore to bee judged reprobates: and his sinne though grievous, (as he affirmeth it truly to be) is no signe nor evidence of reprobation.

Gods  
wrath up-  
on thee for  
sinne is no  
evidence  
of repro-  
bation.

Secondly he alledgeth the wrath of God, now heavy upon him for his sin, to be another evidence of his reprobation: which likewise must not be granted. For if this should be a true rule, that wheresoever Gods just wrath falleth upon men for their sins, they upon whom this wrath falleth should bee

reprobates, then would these great absurdities follow. First, that all that suffer with *Christ* in this world should bee reprobates. For there is no calamity that falleth upon men, in bearing whereof they become sufferers, but it falleth upon them for their sins. And the calamity so falling is a stroke of Gods wrath. For the first thing, that the calamities that make us sufferers, fall upon us for our sinnes, the words of *Jeremy* are plaine, saying, *Wherefore is the living man sorrowfull, man suffereth for his sinne*: we suffer no calamity, but our sinnes (deserving more) hath brought that upon us. And for the second thing, that the same calamity comming upon us for our sinnes, is a stroke of the wrath of God, that is, of his holinesse abhorring sinne, and of his justice correcting for sin, appears by the words of the Prophet *Micha*, speaking thus of God, *He retaineth not his wrath for ever, because mercy pleaseth him: he will turne againe, and have compassion upon us, he will subdue our iniquities, and cast all their sins into the bottome of the Sea*. That is, for a while he punisheth in wrath the sinnes of his people

Lam. 3. 39.

Mica. 7. 18.

people, and after some short affliction indured, he forgiveth their sinnes, and receiveth them againe into favour. In that saying of the Prophet, the work of God in laying calamity upon his servants for their sins is called his wrath. So that all the evils that fall upon men, which suffer with *Christ* in this world, come upon them for their sins, and are the stroke of Gods wrath against sinne, (not to destroy, but to correct) therefore if it were a true rule, which our afflicted sinner speaketh, that where Gods wrath falleth upon men for their sins, that wrath should be an evidence of the reprobation of the person upon which it is fallen, then those men which suffer with *Christ* in this world, should bee reprobates: which is most absurd and untrue, for that suffering is rather an evidence of their election unto salvation, because it is written, *It is a true saying, for if we be dead with Christ, we shall live with him: if we suffer, we shall also reigne with him.* But no reprobate shall reigne with *Christ*, that is the blessed preferment of them only that are the elect of God.

2 Tim. 2. 11.

Secondly if all that beare the wrath

of

of God for sinne were reprobates, and that wrath an evidence of their reprobation, then this absurdity would follow, that God should never be displeased with his elect whatsoever they do, and should never lay any judgement upon them, that might be interpreted to be an evidence of his wrath, and just displeasure against their sins. Whereas the contrary is most true, and God often lets his wrath fall heavily upon his elect for their sinnes. To that end heare the words of Gods Church, speaking to the malignant company of her enemies, that rejoyce at her trouble, *I will look unto the Lord, I will wait for God my Saviour, my God will beare me. Rejoyce not against mee, o mine enemy, though I fall, I shall rise; when I shall sit in darkness, the Lord shall be a light unto me; I will beare the wrath of the Lord, because I have sinned against him, untill hee plead my cause and execute judgement for mee: then will hee bring mee forth unto the light, and I shall see his righteousness.* The Church confesseth that she bare the wrath of God, she confesseth that that wrath fell upon her for her sinnes, and therefore promiseth

Micha. 7. 7.

to beare it patiently, because shee bare it justly, and she takes not that wrath of God for any evidence of reprobation, neither ceaseth to esteeme her selfe the chosen of the Lord, that shall inherit his favour. And therefore she exerciseth her faith in looking up unto the Lord, and out of faith promiseth her selfe all gracious respect with God in her prayers, and shewes her selfe rich in hope, that God himselfe will in due time plead her cause, and bring her out of the darknesse of her trouble into the light of joy, and so magnifie his love and favour to her, that her adversary the malignant congregation shall be ashamed. Therefore certainly God doth often let his wrath fall upon the elect for their sinnes, and the manifest strokes of Gods wrath cannot be said to be infallible evidences and signes of reprobation, as our afflicted sinner affirmeth to his own great hurt. And if haply upon hearing of these things thus spoken, his diseased minde should begin to cavill and to say, that if other judgements and strokes of Gods wrath be not evidences of reprobation, yet that judgement & stroke of wrath that

is fallen upon him is a plaine evidence of reprobation, his judgement being accusing thoughts and a wounded conscience, the most heavy of all Gods judgements, whereof *Salomon* saith, *A wounded spirit, who can beare it?* For that stroke is the beginning of intolerable punishment, it is the very gate of hell, it is that worrne that shall live ever in the bosome of the damned, it is even no other than hell upon earth. And why should God set a mans sinnes against him in so terrible a manner as he doth in this temptation, but because his meaning is to condemne us for our sinnes, and afore-hand to let us see that hee shall do it most justly, our sinnes being so many and so lothsome? against this cavill, and for the removing of this offence from his heart, I will adde this unto that that hath been already spoken, that God doth lay even this particular strok of his wrath, namely a wounded conscience in the sight of sinnes, upon his elect, and therefore that wrath is no evidence of reprobation. The Prophet *David* bore this stroke of Gods wrath, whereof he speaketh thus, *Thine arrows have light upon*

Pro. 18. 14.

The particular strok of a wounded conscience is no signe of reprobation.

Psal 38. 2.



me, and thine hand lyeth upon me : there is nothing sound in my flesh because of thine anger, neither is there rest in my bones by reason of my sinnes : for mine iniquities are gone over my head, and as a weighty Burthen they are too heavy for me. Here was a stroke of the wrath of God, for hee complaineth, that Gods hand was heavy upon him, and that Gods arrowes had pierced him, and it was not a weak stroke, or slight touch, but forcible and fearefull, so that it made the whole man languish, and for the anguish of his soule his body also was consumed, and oppressed with paine and feeblenesse, so that neither in his flesh nor in his bones remained any soundnesse. And what stroke of Gods wrath was it? but even this particular stroke of accusing thoughts, and of a wounded conscience by reason of sinnes that were so heavy a Burthen, that the vexation of them was his consumption? and was *David* upon whom this stroke of wrath fell, was he a reprobate? If he were, he was such a reprobate as the Lord *Iesus Christ* was (and no other, nor otherwise) whom the builders refused and cast aside as unfit  
for

for the building, but God made him the cheefe corner stone, as *Peter* saith, *This is the stone cast aside of you builders, which is become the head of the corner.* So in the kingdome of *Israel*, *Saul*, *Doeg*, and other busie doers, despised and cast aside the sonne of *Ishai*, but God did chuse him to build the kingdome of *Israel*. This therefore is most certaine, that even this stroke of Gods wrath, when hee setteth our sinnes in order against us, is no more a signe of reprobation, than any other stroke of Gods wrath whatsoever. This part therefore of his objection, when hee calleth himselfe a reprobate, is a bold and desperate speech, wherein he shews himselfe presumptuous against God, and uncharitable against himselfe, and whether he be a reprobate or not, hee ought not to pronounce himselfe to be one, the name of reprobation having reference unto the unknown and secret counsell of God, not unto the known and manifest sin of man. And though our sins deserve reprobation, and Gods wrath falleth upon them that are reprobate, yet neither the sin that we are guilty of, nor the wrath that is fallen

*Acts 4.11.*

Our answers are such as will stand before Gods judgement seat.

*Iohn 12.48.*

upon us for that sin (though it be this particular stroke of a wounded conscience) can be said to be arguments of reprobation.

And whereas he saith that we devise answers to his objections, that carry shew of strength among men, but those his objections are unanswerable before God, and our devised answers before him will bee of no vertue. Let him know that the answers which we have made to his objections, are all grounded upon the word of God, by which word hee shall judge all men, and all the causes of all men; as the Lord *Iesus* saith, *The word that I have spoken, it shall judge in the last day.* And therefore our answers being grounded upon that word, shall stand as rules of truth before the judgement seat of God, when all the objections that he hath made, growing only from feare, and from a weak heart, distempered with a temptation of unbeliefe, shall be found to bee of no force. And with this assurance of the sufficiencie of our answers, wee wait to heare what he can further object, why hee may not hope for the forgiveness of pardonable

*sinnes*

sinnes, seeing *Iesus Christ* by his commandement hath given him leave to aske forgiveness of sinnes, and God the father of our Lord *Iesus* hath promised to grant forgiveness of sinnes, as hath before out of the word of God been truly declared.

## CHAP. XXVII.

*Ob. 11, That hee must and will die, and be the instrument of his own death, with his reasons to prove the justice and advantage of the fact. Answer to this objection, shewing the foulness of the fact.*



Fresh assault this afflicted sinner maketh upon us, and against himselfe (for this fiery dart is not easily quenched.) And againe, hee objecteth most unkindly, saying, My sinne deserveth death, and I must die: I have wronged the Lord of life, I have provoked him to anger, and by his just sentence I must not live. Also I have spent the dayes of my life on earth so wickedly, that I must live no longer: There the

The eleventh objection.

me, and thine hand lyeth upon me : there is nothing sound in my flesh because of thine anger, neither is there rest in my bones by reason of my sinnes : for mine iniquities are gone over my head, and as a weighty Burthen they are too heavy for me. Here was a stroke of the wrath of God, for hee complaineth, that Gods hand was heavy upon him, and that Gods arrowes had pierced him, and it was not a weak stroke, or slight touch, but forcible and fearefull, so that it made the whole man languish, and for the anguish of his soule his body also was consumed, and oppressed with paine and feeblenesse, so that neither in his flesh nor in his bones remained any soundnesse. And what stroke of Gods wrath was it? but even this particular stroke of accusing thoughts, and of a wounded conscience by reason of sinnes that were so heavy a Burthen, that the vexation of them was his consumption? and was *David* upon whom this stroke of wrath fell, was he a reprobate? If he were, he was such a reprobate as the Lord *Iesus Christ* was (and no other, nor otherwise) whom the builders refused and cast aside as unfit for

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The eleventh objection.



earth is over-loaden with my transgressions, and refuseth to beare the Burthen of them. And as for the life of heaven, it were folly and madnesse in mee, yea it were shamelesse presumption in me, to hope for any fruition of it. I know no other place of life but these two; earth where life is mortall, and heaven where life is immortall: and heaven will not admit me to live there, and the earth hath indured my life too long. Therefore I must die. This is the sentence of God. The Prophet *Ezekiel* saith, *The soule that sinneth it shall die.* And the Apostle Saint *Paul* saith, *The wages of sinne is death.* Who can controule this judgement of God? who shall open his mouth against it? I do my selfe approve it. And therefore I am become thy selfe an enemy to mine own life, yea heaven doth abhor it, the earth doth loath it, it must not continue, to the offence of God and his Angels, to the greefe of the Church and all true members of it. And therefore I that hitherto have had no care to serve and glorifie God with the continuance of my life, will yet at the least and at the last serve and glorifie God

*Ezek. 18.4.*

*Rom. 6.23.*

God with the end of my life, intending to bee the executioner of Gods holy sentence upon my selfe. So shall I cease to sin any longer against God. As the dead cannot prayse him, so the dead cannot blaspheme him, and as they have no place to do well, so I think they have no place to do evill; and by such course I shall deliver my selfe from this violent temptation, I shall obtaine an end of my feare. Doth not *Iob* say of death and of the grave, *The prisoners rest together, and heare not the voyce of the oppressor, there are small and great, and the servant is free from his master.* There shall I rest having put off this heavy Burthen. What greater oppressor can there bee, than an accusing and condemning conscience? And there hee saith I shall not heare the voyce of the oppressor (ô place to bee desired, ô sweet grave I long to be layd up in thee) and am I not a servant and a slave to sinne? is it not now a most cruell and tyrannous master to mee? and there I shall bee freed from his tormenting power. This being so just in regard of God, so full of advantage and ease unto my selfe,

*Iob 3.18.*

selfe, it must be done, it shall be done, and I must do it, yea I will do it; disswade mee not from so just and so gainefull a course, wherein I am resolved.

An Apo-  
rophe to  
Satan.

1 Pet. 5. 8.

Revel. 12. 9.

O malice of Satan ! this is thy voyce, this is thy counsell in all the former objections wherein thou hast been a medler, thou hast shewed thy selfe ; but in this thou exceedest thy selfe. He that knew thee not before, by this objection may know thee to be as Saint *Peter* calls thee, *A roaring Lyon, that walketh about seeking whom he may devoure.* Heereby thou mayst be known to be as S. *Iohn* calls thee, *the great dragon, that old serpent called the divell and Satan, which deceiveth all the world.* In this temptation thou seekest to devoure, but the prey shall be plucked out of thy jawes ; in this thou thinkest to deceive, but thy dangerous falshood shall be discovered and avoyded. The victorious Lyon of the tribe of *Judah* the root of *David* shall rescue and deliver his silly sheep. The Serpent that was lifted up upon the crosse shall bruise thine head, and heale the wound that thou like a fiery Serpent hast made. The Lord rebuke thee

thee Satan. The Lord tread thee down under the feet of this afflicted sinner, and that shortly.

But thou, O sorrowfull sinner, hearken to the counsell of God; let not the serpent that deceived our first parents, deceive thee: stop thine eare against his lying words, and be ready to heare what shall be taught thee in the name of God. God saith by the Prophet, *Heare and your soule shall live.* Heare, that thy soule may live. Thou art urged to deserved death, thou art urged, and yeeldeest with thine own hands to hasten this death. Thy resolution to hasten it seemeth to be grounded upon these reasons. First thou hast wronged and provoked to anger the Lord of life, and therefore deservest in his justice to die. Secondly, thou hast burthened the earth (the place of mortall life) with thy sinnes, and art not worthy to live any longer upon the face thereof, and then to think that thou mayst live in heaven (the place of immortall life) thou holdest to bee shamelesse presumption. Thirdly, thou holdest thy life to be loathsome (it is so to thy selfe) because it is offensive to God

Answer to  
this ob-  
jection,

Esay 55.3.

Iohn 8. 44

God and to his Angles, to the Church and members thereof. Fourthly, because thou hast not served and glorified God by the continuance of thy life, thou wilt serve and glorifie him by hastening the end of it. Fifthly, thou hast multiplyed sinne all the dayes of thy life, and thou thinkest that thou shalt cease to sinne if once thou bee dead. Lastly, whereas thy life is full of feare, sorrow, and bitterness, thou thinkest by death to bee freed at once from all. These are the reasons upon which thou groundest thy resolution to hasten thy death with thine own hands, they may prevaile as reasons with them whom God hath left in the power of him, whom the Lord *Iesus* calleth, *a murderer from the beginning*. But who-soever remaineth in the protection of the Lord and giver of life, to him these allegations carry not the estimation of perswading reasons: or if they beare any such estimation with them, yet God will never suffer them so to prevaile, that they shall take effect, but hee will prevent their execution as he did with the affrighted Jaylor of *Philippi*, who being ready to fall upon his sword,

sword, when hee perceived the effects of the earth-quake, and feared that his prisoners were fled, the mercifull God preserved him by the voyce of *Paul*.

My heart trembleth to think of this objection, and it breaketh out beyond the bounds of my conceit, that thought the precedent objection to have been the height of Satans malice, and of this poore afflicted sinners danger. But this exceedeth all height : here is extremity of malice in the tempter, here is extremity of danger in the tempted. If the devill prevaile in this temptation, hee needeth not to use any other. And if the sinner give place to this temptation, it is nothing worth to resist and overcome all other. In answering this temptation, I will first examine the point that he saith he is resolved upon, and then the reasons upon which hee groundeth his resolution.

The thing that he is resolved upon, is to cut the threed of his own life, in plaine words, he intendeth to kill himselfe. In the whole history of the Bible that containeth the records belonging to the Church of God, and to the people that pretend to have any know-  
ledge

The iniquity of the thing that he intendeth to do.

It is rare  
as being  
the height  
of all wic-  
kednesse,

Gen. 4. 23.

Gen. 6. 2.

Gen. 6. 11.

ledge of God, how many hath he heard or read of that did so? and what were they? in the first age of the world that lasted from the creation to the flood, sixteene hundred fifty and six yeeres, wee read of much wickednesse, how *Rain* unnaturally killed his brother *Habel*, how *Lamech* transgressed Gods ordinance for marriage, and gloryed in his own cruelty, saying to his wives in his wicked pride, *I would slay a man in my wound, and a yong man in mine hurt.* We read of the carnall licentiousnesse of the men of the best line. How *the sonnes of God saw the daughters of men that they were faire, and they took them wives of all that they liked.* Yea of the whole race of mankind we read that *the earth was corrupt before God, for the earth was filled with cruelty, then God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth.* And their wickednesse was so vile in the sight of God, that he repented to have made man upon the earth, and he brought a flood upon the earth, wherwith he destroyed every creature, in whose nostrils was the breath of life. And in all this time

time it is not read that any grew unto this height of wickednesse, to incroch so farre upon the right of God, and to be so unnaturally sinfull as to kill him selfe. In so many yeeres the Divell that was a murderer from the beginning could not prevaile so farre among the most wicked, as to perswade any to lay violent hands upon himselfe: this wickednesse was then unknown. From the flood to the nativity of our Lord *Iesus Christ*, for the space of two thousand three hundred and eleven yeeres, wee read of horrible wickednesse, of warre among Nations, of the tyranny of *Nimrod*, of the building of *Babel*, of the uncleannesse of the *Sodomites*, of the slaughter of the *Sichemites*, of the tyranny of *Pharaoh*, of the sinne of the *Canaanites*, of the rebellion of *Korah*, of the covetousnesse of *Balaam*, of the fornication of *Zimri*, and infinite ungodlinesse in every age of man, in every generation; but of this kinde of unnaturalnesse, for men to lay violent hands upon themselves, we have very few examples. *Saul* fell upon his own sword and killed himselfe, because he would not come alive into the hands

*I Sam. 31.4*

of



2 Sam. 17.  
23.

1 King. 16.  
18.

Judg. 16. 30

2 Mach. 14.  
41.

of the *Philistims* that prevailed against him in battell, and his Armour-bearer, encouraged by his Lords example, did the like unto himselfe. And not many yeeres after, *Achitophel* the great counsellor that followed *Absolom*, upon discontent left *Absolom*, went home to his own house, and hanged himselfe. Wee read of a fourth, whose name was *Zimri*, that being besieged in *Tirzah*, and not able to defend himselfe and the place, went into the Kings Palace, and setting the house on fire, burned himselfe, and these are all that the Scripture recordeth guilty of this impiety, for wee are not to number *Sampson* among them, whose purpose was not to kill himselfe, but to execute the judgement of God upon the *Philistins*, which was a work of his calling, in the faithfull and zealous performance whereof he lost his life. And I wittingly passe over the history of *Razis*, that fell on his sword and slew himselfe, that hee might not come alive into the hands of them whom *Nicanor* sent to take him, leaving the credit of that history to the authority of the writer. Whom yet if wee adde to the former, the number

number is not much increased by him. So few they were in so many yeeres, with whom the ancient murderer could prevaile to make them enemies of their own life. And if we consider what manner of persons they were with whom he did so far prevaile, their wickednesse will serve to warne any man that hath any dram, either of piety or wisdom, or care of his own credit, not to put himselfe into the company and rank of them. *Saul* was a man envious, trayterous, perfidious, cruell and profane. His envy appeared in this, that he hated *David* because the Lord prospered him, and because the people honoured him, for that and for no other cause did he seek to take away his life. His trayterous minde appeared in this, that under pretences of love, and shewes of the greatest favour hee sought to kill *David*, giving his daughter *Michol* to *David* to bee his wife, that shee might bee the traine to destroy him. How perfidious and false of faith hee was, appeared in this, that often giving his promise to *David* to do him no harme, and giving it unto him advisedly, upon sight and prooffe

1 Sam. 22.  
9. &c.

1 Sam. 22.  
19.

of *Dauids* innocency and faith to him, hee yet ever brake it, and upon every the least opportunity, went out against him with his Army to take him. His cruelty appeareth in this (besides other proofs thereof) that upon the report of *Doeg*, telling him that *Ahimelech* the Priest had asked counsell of the Lord for *David*, and had given him victuals, and the sword of *Goliab*, hee sent for *Ahimelech*, and all the Priests of his fathers house, even foure-score and five men, and caused them all to be slaine, and destroyed also *Nob*, the City of the Priests where *Ahimelech* dwelt, smiting *with the edge of the sword, both man and woman, both child and suckling, both Oxe and Ass, and sheep, with the edge of the sword*, in most barbarous and inhumane cruelty. How profane he was without due feare and reverence of God, the former act done upon the Priests of the Lord without regard of the service wherunto they were separated to minister at the Altar of the Lord, doth plainly show. And his preventing the time appointed of God in offering his Sacrifice, when the people were scattered from him, and *Samuel* was not come  
unto

unto him. But chiefly his profanesse appeared in consulting with the Witch at Endor. As it is written of him, *Saul said unto his servants, seek mee a woman that hath a familiar spirit, that I may go to her, and aske of her: and his servants said to him, behold, there is a woman at Endor that hath a familiar spirit, then Saul disguised himselfe, and put on other rayment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto mee by the familiar spirit, and bring me him up whom I shall name unto thee.* This is an infallible argument of a most profane heart, in times of trouble and danger to seek help of the Devill, to place hope in him, to regard his word and answer. These things ought to be done unto God only, his help only should bee sought in the time of danger, in his mercy and truth only wee ought to trust, and to give credit to his word which shall stand for ever, and from the God of truth to flee for counsell to the father of lies, and from the Saviour to flee for help to the destroyer, is most profane; and his Armour-bearer was not unlike him, for commonly such as the

1 Sam. 28.  
7.

master is, such will the servant bee, such as the King is, such will the Courtier be. As for *Achitophel*, he was a great States-man, but hee was also a great traytor: hee was very wise in matters pertayning to rule, but he was also very wicked. He assisted the subject against the King, that was treason: hee assisted the sonne against the father, that was unnaturall treason: he assisted a wicked sonne, proud and bloody *Ab-solom*, against a godly father, even against religious and holy *David*, this, was impious treason. *Zimri* likewise was a traytour against his master *Elah*, whom he slew in the second yeere of his reigne, and invaded the Kingdome of *Israel*. Such were the men with whom the ancient murderer prevailed in three and twenty hundred yeeres, few in number, and men of most wicked hearts and lives. And shall our afflicted sinner think to match himselfe with such forlorne men. In wickednesse so rare will hee be so forward? and with men so vile will hee joyne? for the time after the coming of the Lord *Iesus* in the flesh, wee have record in holy Scripture only for seaventy

venty yeeres. In these yeeres we read of much wickednesse, of the rage of the Jewes in crucifying the Lord *Iesus*; of the persecution of *Saul*, wherein *Steven* was stoned; of the persecution of *Herod* wherein *James* was slaine with the sword; of the malice of the Jewes in every place forbidding the Apostles to preach the Gospell to the Gentiles; and of their endlesse malice against *Paul* being now converted and become a witnesse of *Iesus*. And among all the intraged sinners of this time, in whom the prince of this world exercised his power most imperiously. Wee read but of one that laid violent hands upon himselfe, even *Judas* the Apostle, and he is marked out by the names of a traytor, a divell, and the child of perdition, so rare is this iniquitie in comparison of other sinnes, and so incurably and notoriously evill are these men in comparison of other sinners. And shall our poore sinner resolve to increase this number, and to match, if not to exceed these men? let the rarenesse of the sinne (wherein the divell seemeth to have some modesty, as fearing to allure many to such extreme wickednesse) and the incurable

It is the  
excesse of  
cruelty  
without all  
mixture of  
charity.

2 King. 21.  
16.

Act. 12. 3.

extreame iniquity of the men (as if the devill thought it not fit to tempt any to so great wickednesse, but such as had already out-runne his allurements by their own forwardnesse in sinne) let these things stay the resolution of our sinner, and make him feare to execute this injustice upon himselfe.

In which fact (to make all hearts detest it) there is the extreamest height of all cruelty, without all mixture of charity or mercy: the Theefe that murdereth by the high-way side, is cruell, yet in his cruelty there is mixture of some charity, for he intendeth his own supposed good, in seeking spoyle to maintaine his life. More cruell is the tyrant that sheddeth innocent blood, and persecuteth unto death Gods Saints. As *Manasses shed innocent blood exceeding much, till he replenished Ierusalem from corner to corner.* And as *Herod stretched forth his hands to vex certaine of the Church, and he killed James the brother of Iohn with the sword.* Great is the cruelty that is maintained by power, and countenanced by authority, and false shew of justice. Yet is there in this a mixture of charity. For such tyrants

tyrants suppose them whom they kill to be enemies, either to their Religion, or to their rule, for defence whereof they use their cruelty. Greater is their cruelty, when under pretences of love and peace murders are committed. As when those two servants of *Ishboseth* pretending trade as Merchants, *Rehab* and *Baanah* his brother came into the midst of the house, as if they would have wheat, and they smote him under the fifth ribbe, and fled. For when they came into the house, hee slept on his bed, in his bed-chamber, and they smote him, and slew him, and beheaded him, and tooke his head, and gat them away through the plaine all the night. And when *Joab* tooke *Abner* aside in the gate to speak with him peaceably, and smote him under the fifth ribbe, that hee died, for the blood of *Asahel* his brother. Heere was great treason, heere was cruelty covered with pretences of love and peace. Yet in this cruelty there was some mixture of love. For the two brethren that slew *Ishboseth*, did it for *Dauids* sake as they affirmed. For when they had slaine him, They brought the head of *Ishboseth* unto *Hebron*, and said to

2 Sam. 4. 6.

2 Sam. 3. 27.

2 Sam. 4. 9.



the King, behold the head of Ishboseth Sauls son thine enemy, who sought after thy life, and the Lord hath avenged my Lord the King this day of Saul and of his seed. And either they bare this love to David, to free him from an enemy as they pretended, or else they did it out of love unto themselves, hoping to receive some reward at Davids hand for their service. And the fact of Ioab in murdering Abner was out of love to Asahel his brother whom Abner had killed before. This their cruelty was exceeded by the murder committed by Cain, in killing his brother Abel, where in it cannot be denied, but there was love unto himselfe, for this was the quarrell, it grieved him that his brother was accepted in his sacrifice, and he refused. Herein hee held himselfe wronged, and intended that way to do himselfe right. We reade of a cruelty exceeding this, in a degree against nature above the murder of brothers. For when Senacherib was returned from the land of Israel to Ninive, on a day when he entred into the Temple of Misroch his god, Adramelech and Sharezer his sonnes slew him with the sword. The sonnes of his

2 King. 19.

37.

his loynes that should have been the staffe of his age, and the guard of his person against his enemies, became his mortall enemies, they that received their life by propagation from him, and had not been, if he had not first been, they unnaturally requited him, and spoyled him of his life, and did to their uttermost extinguish his being. What heart of man abhorreth not these cruelties? and yet in all these, there is a mixture of some love (I confesse a wicked love, yet some love) and some purpose they have to benefit some, by making their life more happy: themselves at least, and their own life, if no others. But in the fact of *Saul*, *Achitophel*, and *Iudas*, and such like persons that lay violent hands upon themselves, there is no intent of doing good to others, no nor of making their own life more comfortable or happy; they are no friends to other men, and they are greatest enemies to themselves, where no other love remaineth in wicked men, yet selfe-love remaineth, and perswadeth them things beneficiall to themselves. But in this sinne where no love to other men appeareth, there is love  
least

least of all to themselves, while they worke their own destruction. What could thy enemy desire to do more unto thee, than thou dost unto thy selfe? What could justice by the hand of the Magistrate in punishing? What could violence by the hand of the cruell in revenging, do more unto thee than thou dost unto thy selfe? Could the *Philistims* have done any more to *Saul* than kill him? and to escape their violence he killed himselfe, seeking no other remedy of the mischiefe, than by throwing himselfe into the mischiefe? could *David* prevailing against *Absolom*, have done any more to *Achitophel* than to take away his life? and to escape the stroke of *David*s justice, hee took away his own life himselfe, preventing the judgement of any that hee feared, by pronouncing & executing the same judgement himselfe upon himselfe. If wee judge of the affections by the actions of men, and guesse what the heart desired by that which the hand hath done, (and there is no surer rule, for the Lord *Iesus* saith, *By their fruits yee shall know them*) yea may we say, that where hatred

Mat. 7. 20.

hatred made the *Philistims* enemies to *Saul*, and justice gave power to *David* in all severity to take away *Achitophels* life: neither hatred in the *Philistims*, nor justice in *David*, could make them to be greater enemies and more dangerous, than *Saul* and *Achitophel* were unto themselves, for they made haste to do the evill unto themselves, that the others came more slowly to do: for though the *Philistims* made haste to kill *Saul*, yet *Saul* made more haste to do it than the *Philistims* could: and whereas *David* perhaps in his mildnesse might have been intreated to spare *Achitophels* life, *Achitophel* like a cruell judge hating himselfe, made haste by speedy execution to prevent all pardon: whom loveth hee that loveth not himselfe? whose friend can hee be, that in this manner and measure is his own merciless enemy? Go then, and be more cruell than ever was murdering theefe, oppressing tyrant, bloody *Cain*, or *Senacheribs* ungracious imps, go and be more cruell than any cruell beast, that though it bee an enemy to the life of other creatures, yet is a resolute defender of its own life, if thou strive

strive for the name and shame of most cruell, yea more cruell than man or beast (I will adde also, or than devill, for the divels study not to do themselves hurt) then go and do that violence that thou intendest against thy selfe, but if thou be willing to let the cruellest of men, the fiercest of beasts, yea the divels themselves to go before thee in mercilesse cruelty, then preserve thine own life, if thou or any for thee say, thou dost it out of love to thy selfe, intending thereby to prevent future evils. The vanity of this speech shall be shewed when we come to the last reason whereupon thou groundest thy godlesse resolution.

It is the  
losse of all  
patience  
and of  
faith.

There is not only mercilesse cruelty in this sin of selfe murder. But there is also totall want of those two cardinall Christian vertues, that belong to the time of affliction, namely of patience and faith, the Lord *Iesus* requires no more in us for our advantage at that time than these two, remembering faith before patience, and saying,

Mat. II. 28.

*Come unto mee all yee that are weary and laden, take my yoke on you, and learne of me, that am meeke and lowly in heart,*

heart, Hee requireth faith in the first words, *come unto me.* He would have us come, *Non pede, sed fide*, Not with our foot, but with our faith, And *non passibus sed precibus*, not with our shifting steps, but with our constant prayers. His meaning is not that wee should set our feet within his courts, but rather that we should with hope present our desires before the throne of his grace, for this is the work of faith to draw neere to Gods mercy seat. And hee requires patience in the next words, *Take my yoaak on you*, Let there be no murmuring nor grudging against the yoaak that God offereth to lay upon your shoulders, spurne not against it, but take it meekly upon you, and learne to submit your selves unto it. And Saint *Paul* requires no more in time of troubles, but these vertues of patience and faith, remembring patience before faith, saying, *Let your patient minde be known unto al men, the Lord is at hand.* And saith in the next words, *Be nothing careful but in all things let your request be shewed unto God in prayer and supplication with giving of thanks.* He requireth patience in the first words plainly, *Let your patient minde*

Phil. 4. 5

*minde bee known unto all men. And he requireth faith in the next words; describing faith by her effects, and saying, Bee nothing carefull but let your requests in all things be shewed unto God in prayer.*

*Mat. II. 28.*

*Phil. 4. 7.*

Unto these vertues of patience and faith continued and practised in the time of trouble, when we are wearied with our long and laden with our heauie Burthens, both *Iesus* the Lord and *Paul* his minister do promise and assure all deliverance and ease. The Lord *Iesus* in these words, *I will refresh you, and yee shall finde rest unto your soules.* And the Apostle *Paul* his minister in these words, *The peace of God which passeth all understanding shall preserve your hearts and minds in Christ Iesus.* What canst thou require more in thy horteft conflicts, than to be refreshed by *Iesus Christ*? What canst thou desire in the greatest load of thy soule but to be eased of thy Burthen? what canst thou wish and long for more than this in thy greatest vexation, that the peace of God that passeth all understanding should preserve thy heart and minde in *Iesus Christ*? and this is promised by *Christ* the truth, and by *Paul* the witnesse of

of truth, to them that in their troubles do suffer with patience & pray in faith. But thou in this thy desperate resolution hast lost all patience, and cast away thy faith, for if thou hast patience thou wouldst not bee unwilling to indure Gods visitation, and to suffer his good pleasure : and if thou hadst any faith in God, thou wouldst trust to his help, and with much comfort wait for the day of salvation. Consider the quality of this sinne, and thou shalt see, that it doth more spoyle thee of thy helps, and makes thee more naked of all good covering (if more may be) than were our first parents spoiled and made naked by the fraud of the Serpent in the Garden. For patience and faith being the covering of the soule for such stormy times, thou hast lost all this clothing: thou refuselt to bee refreshed by *Iesus Christ* while thou refuselt to hold the course, wherein he promiseth to refresh thee, thou refuselt to be eased by the help of his strong hand, whilst thou refuselt the course in which he promised ease. Thou castest from thee that peace of God, of inestimable price by which thy heart and minde should be preserved in *Iesus Christ*,



*Christ*, while thou refuseth the meanes by which that peace is to be obtained, how uncomely is it for the creature to be impatient at the work of his *Creator*? how disordered a thing is it that the professed *Christian* should faile to put his trust in *Christ* his Saviour? a greater error than this into which thou runnest, it is not possible for any man to fall into: this is to say to the judge whom wee have offended, I will indure no chastisement at thy hands: this is to say to the Redeemer that is ready to save us, I despise thy salvation, and rather make choyse to perish. There is a madnesse of the body when the braine is distempered: but verily this is the madnesse of the soule running into ruine: and while thou art yet sober, wilt thou wittingly runne mad, foreseeing the mischief that will follow?

It is against  
the right  
of God  
who only  
is Lord of  
life, and to  
whom on-  
ly the issues  
of death  
appert-  
taine.

Besides, consider whose thy life is, who quickned thee at the first, who preserved thy life hitherto, who hath numbred thy dayes and appointed thy time, to whom the service of thy life belongeth to use while he pleaseth, to whom the issues of death do appertaine, and who hath the keyes of Hell and of  
Death,

Death, and in whose hands the rule of all these things remaineth : so shalt thou discern whether thou have any power and authority or no to meddle in this businesse. Didst thou appoint the beginning of thine own life? Didst thou fashion and quicken thy selfe in thy mothers womb? doth not the Prophet say, speaking unto God, *Thine hands have made mee and fashioned me.* He confesseth God to be the work-master, himselfe to bee Gods work, wherein hee did no more than the pot doth, that taketh not his own shape, but receives it from the potter. Hereof hee speaketh more fully in another place. *Know yee, that even the Lord he is God, he hath made us, and not we our selves.* And wilt thou pull down the building that God hath set up : go to then ; and pull down heaven which God hath spread, rowle it up in a bundle and cast it into the deep ; scatter in the ayre the water of the sea, and fling abroad the drops of it till it bee dry ; pound the earth into dust and raise a mighty winde to scatter the same, that the place of it may bee found no more ; if thou have a purpose

Psal. 19. 73

Psal. 100. 3.

to destroy that God hath made, and wouldst oppose thy hand in destroying against the hand of God in building, attempt some of these things, and try thy strength, that thou mayst survive thy fact, and live to reap the glory of it. If these things be to great for thee, then cease to hold this conceit, to attempt the pulling down of that which God hath built up, oppose not thy selfe against his work, especially in pulling down the frame of thine own life, where thou must needs perish with thine own work, and not live to glory in that that thou hast done. And as God made thee at the first a living wight, so it is he that hath preserved thee all thy time; in the feebleness of thy infancy, in the carelesnesse of thy youth, in the rashnesse of thy ripet yeeres; all which seasons of thy life, made thee subject to many decayes, through their proper frailties. But God made thy feeble infancy strong with his strength: hee made thy ignorant and carelesse youth advised and wise by his wisdom: he made thy rash and bold manhood to be safe through his providence. Hee that keepeth *Israel* and neither slum-  
breth

breth nor sleepeth, it is hee that hath kept thee. The Prophet speaketh thus unto God in one of the Psalmes. *Thou didst draw me out of the womb, thou gavest me hope even at my mothers breasts: I was cast upon thee even from the womb, thou art my God from my mothers belly.* By which words he giveth us to understand, that the same God that gave us life in our mothers womb, is hee that keepeth us from the womb to the grave, he preventeth dangers, he giveth food, hee healeth our sicknesse, he disappointeth our enemies, he is our guard to defend us, he is our shield and buckler to save us from all hurt. He hath done this for thee from thy conception unto this day: & wilt thou in one houre attempt to overthrow and destroy that, which with so much care God hath cherished so long? wilt thou be hartfull to oppose thy selfe against his love? wilt thou bee maliciously unthankfull to oppose thy selfe against the work of his fatherly care? while he is desirous to keep thee in safety, wilt thou strive (more than all the world besides) to work thine own decay? The Angels in heaven, understanding the care of

Psal. 12, 9.

God for thee, do willingly pitch their tents about thee, and refuse not for thy safety, to beare thee in their hands, and keep thee in thy wayes. The diuels of hell by Gods providence are kept off from thee as with a strong hedge, which they can neither climbe over, nor break thorow, whereby they impeach not thy safety. And while the creator of all things remaineth thy keeper, the creatures are in league with thee, and thou liuest in peace among them, and while the work of God that preserveth thy life, hath this power among all creatures, that the creatures of heaven will not attempt thy hurt, the creatures of earth do not attempt it, and the creatures of hell cannot. Wilt thou alone unmercifully seek to cross the care of God in working thine own will? If then thou art worthy, whom the heavenly creatures should abhorre, whom the earthly creatures should forsake, & the hellish creatures imbrace, & receive into their company, with this greeting, this is he whom God would have kept; but against the love of the Angels of heaven, against the peace of the creatures of the earth, and beyond the malice and

power of us Angels of darknesse, he hath destroyed himselfe. Besides, it is God that hath assigned to every one of us the measure of our time; hee hath appointed the number of our dayes: our life did not begin till he appointed the first day of it, and so long it must last untill he say, this is the last day of it. No man did set down for himselfe when he would come into the world: and no man must set down for himselfe when he will go out of the world. God sent us in giving us life, when we came into the world: and God must call us out of the world, taking away our life, when we go hence. It is the saying of Iob, *Is there not an appointed time to man upon earth? and are not his dayes as the dayes of an hireling?* Man hath his time appointed to him, when it shall begin, when it shall end, hee cannot lengthen it when the end commeth, and he ought not to shorten it before the time be come. His dayes are as the dayes of an hireling; an hireling is entertained for so many dayes, longer than his coveant hee may not stay, shorter than his covenant he ought not to stay: such is the life of man, he is Gods hire-

Iob 7.1.

Psal. 68. 20.

Exo. 20. 13.

Gen. 4. 10.

ling, for so many dayes and yeeres, God hath hired him in this world, as in Gods vineyard, to work in some honest calling: when wee have served out our time here, we may stay no longer, and till wee have served out our time, wee must serve so long. Thou wilt therefore be found to be a fugitive servant from God, if thou depart his service before thy time bee full out. And that belongeth to God, and not to thee to set down. The Prophet *David* saith of God in one of the Psalmes, *To the Lord God, belong the issues of death.* To God it belongeth and not to man, to set down and determine who shall die, when he shall die, and by what meanes he shall die: hee useth sometime the hand of the Magistrate, sometime the hand of the violent, and so endeth one mans life (as we think) by counsell and work of another man, but never did hee give licence to any man to kill himselfe. He hath forbidden murder by his commandement, *Thou shalt not kill.* He condemned it in *Cain* from the beginning of the world, to whom having slaine *Abel* his brother, hee said; *What hast thou done? the voyce of thy brothers*

thers blood cries unto me from the ground. Now therefore thou art cursed from the earth, which hath opened her mouth to receive thy brothers blood from thine hand. And after the flood when hee began againe to replenish the earth with inhabitants, he made a Law against murder, to restraine both man and beast from committing it, saying, *Surely I will require your blood wherin your lives are : at the hand of every beast will I require it : and at the hand of man, even at the hands of a mans brother will I require the life of man. Who so sheddeth mans blood, by man shall his blood be shed : for in the image of God hath he made man.* So offensive unto God it is for a man (without warrant and authority) to kill any ; because man was made in the image of God, a creature of understanding, indued with excellent vertues of knowledge and righteousness, with resemblance in these vertues to God himselfe, in the making of whom it pleased God to shew his excellent power, his wisdom, and his mercy. No man, no beast, can destroy this creature and be innocent before God. It belongeth only to him that gave life to take it away ;

Gen. 9. 5.



Deu. 32. 39.

where he takes it away, who can give it? and where hee hath given it who shall take it away. So that the whole rule of life must remaine in the hands of the Lord of life: who of himselfe saith, *I kill, and give life.* Except thou canst do both, attempt to do neither. First make a living man if thou canst, and then kill him whom thou gavest life unto; thou shalt hurt no work therein but the work of thine own hands. But if thou canst not give life, presume not to take away life, thou shalt therein violate the work of another; and if thou mayst not kill any other, thou mayst not kill thy selfe, one God made thee and them: and if thou shalt be guilty of blood in killing thy neighbour, thou shalt bee guilty of blood in killing thy selfe: if thou maist not touch the life of thy neighbour, thou mayst not touch the life of thy selfe. When *Elias* was weary of his life, being persecuted by *Tzebel*, he said unto God, *It is enough O Lord, take my soule, for I am no better than my fathers.* He desired to be out of this present evill world, he was weary of the travels and dangers of it: did he therefore kill himselfe, did he lay violent

1 King. 19.

4.

violent

violent hands upon his body, and let out his soule before his time? No : such thoughts were far from him, he remembered that God had placed his soule in that earthly Tabernacle, and he intreateth God to set his soule at liberty. He held his hands, howsoever his heart was affected. So do thou : hold thy hands from any fact of violence, and lift them up with thy heart unto God in heaven, and desire him to take thy soule when hee thinks good. When the Apostle *Paul* was in a streight between two, and wist not whether he should desire life to continue in the world, or death to go out of the world, because his life should be profitable to the Church, but his death gainfull to himselfe : hee expressed the inclining of his heart to death for his own advantage in these words, *Desiring to be loosed, & to be with Christ, which is best of all.* His reward was in heaven, he desired to obtaine it : his Redeemer was in heaven, he desired to be with him : and because he could not come to injoy his reward, and to be with his Redeemer, except by death he should passe out of the world, therefore he was willing to depart, and to that

Phil. i. 23.

that end to be loosed and set at liberty from his flesh. But did hee incline to set himselfe at liberty, to loose the bands of his own life, by which his soule was tyed and fast bound, to the fellowship of his body? no: he desired to be a patient, not an agent; to bee a sufferer, not a doer in this businesse: his words are, *Desiring to be loosed*. Not desiring to loose my selfe. This hee longed, and this hee waited for, and in time obtained it. In these men behold and see, how to carry and demean thy selfe; learn of *Elias* and *Paul*; learne of them that feare God: learne not of *Saul* and *Judas*, learne not of wicked men, men that went astray in in their doings.

Wilt thou  
loose thy  
life for thy  
own pleasure  
that  
never  
wert willing  
to  
loose it  
for Gods  
sake?

And tell mee if at any time thy life was so vile in thy sight, and the pleasure and glory of God so deare unto thee, that thou wert content and desirous to give thy life unto God, to put it in hazard for his name and for his truths sake? Where hast thou despised the threatning of tyrants? where hast thou contemned the sword, the fire, the halter, or any other death? hast thou been cast into the fiery furnace with *Ananias*,

*Azarias*,

*Azarias*, and *Misael*, rather than thou wouldst commit idolatry, and worship any God but the Lord? hast thou at any time with *Daniel* been cast into the Lyons den for a prey to their teeth, rather than thou wouldst give over and cease to pray unto thy God? hast thou been whipped with *Peter* and *Iohn*? hast thou been imprisoned with *Paul* & *Silas*? hast thou been stoned with *Steven*? or hath thy neck been under the stroke of the sword with *James* the brother of *Iohn*? hast thou suffered rebuke, or any losse of goods, or any limbe, for the name of *Iesus* thy Saviour? In these cases, if thy life had been vile in thy sight, it had been a commendable thing in thee, to prefer the pleasure and honor of God, the truth and glory of *Iesus Christ*, before the safety of thy life: for in this course, thou servest with thy life, him that is the God of thy life: thou yeeldest it up (being called for) into the hands of him that gave it. And thou hast the examples of the Prophets of God, and the Apostles of *Iesus Christ*, to bee thy patterne, who were ever ready and willing to lay down and lose their lives in the service of God: they

Jer. 26. 14.

Acts 20. 22.

they did not kill themselves to be delivered from the fury of tyrants, but they yeelded themselves to the cruell will of tyrants. As *Jeremy*, saying to them that went about to kill him for preaching as God had commanded him, *As for me, behold I am in your hand, do with me as you think good and right.* It was all one to him, and equally welcome to die or live, so that he might faithfully do his office: of the like minde was *Saint Paul* the Apostle, saying to the Elders of *Ephesus*, *Behold I go bound in the spirit to Ierusalem, and know not what things shall come unto me there, save that the Holy Ghost witnesseth in every City, saying, that bands and afflictions abide me. But I passe not at all, neither is my life deere unto my selfe, so that I may fulfill my course with joy, and the ministration which I have received of the Lord Iesus, to testifie the Gospell of the grace of God.* Here was a godly contempt of fraile life, with resolution to use the benefit of it while it lasted, in setting forward the service committed to him, and to let it go without shrinking, whensoever the rage of men (by the sufferance of God) should by violent hands

hands take it from him in the Lords quarrell. If thou hadst resolution in any like quarrell to yeeld thy life when there should bee any attempt made to take it from thee, thou hast the Prophets of God, and the Apostles of *Christ* thy example, and thou hast also the promise of the Lord *Iesus* to recompence that losse of life with the gaine of eternall life, saying, *He that will save his life shall lose it; and he that loseth his life for my sake, shall save it.* That is, if any shall, to save his life, deny to confesse me before men, his life shall bee taken from him by some such judgement of God, as that he shall have no comfort in the losse of it, and he shall after die eternally: But if any constantly confesse me, putting his life in danger, either God shall miraculously deliver him, and he shall save his life in this world, or for the losse of his life here (in which losse he shall have abundant comfort) he shall have eternall life in the kingdome of heaven. Here are comforts for thee, if thou have come, or shalt come (in these daies) into danger, if thou retaine this resolution, to lay down thy life for God and his glory

Mat. 10. 39.

glory, for *Iesus Christ* and his truth. But there was never in thee any such resolution : thou didst not love God so well, and thy selfe so ill, to die for vertue, to die for truth, to die for the glory of God, to die for the name of *Iesus* : thou didst never esteem the Gospell, true Religion, and righteousnesse at so high a price. O vile man, O unworthy sinner, wouldst thou not gratifie God with contempt of life, and wilt thou gratifie the Devill with it ? wouldst thou not lose it for him that is the truth, and wilt thou lose it for the father of lies ? was hee not worthy (in thy sight) to bee served with this manly resolution, that gave thee this life, and for the losse of it is ready to recompence thee with eternall life ; and is he worthy to bee served with it, who was ever an enemy to thy life, and when hee hath spoyled thee of this life, makes thee amends with a higher mischiefe, to plunge thee in eternall death ? O monstrous absurdity, to be admitted among the professors of Christianity. Pause a while, and consider of this point, that if it be possible thou mayst be recovered from this desperate purpose. Think what it

is

is to have held God off at the staves end, and never to have yeelded in thy heart, to die for his love, though he gave thee life; to lose one drop of blood for his sake, though hee filled thy veines; to have thy breath stoped for his glory, though it was he that breathed into thy nostrils the breath of life, and made thee a living soule: and now to imbrace the Devill in thy bosome, as if he were thy God, to tell him that he shall have thy life; thy blood shall flow for his sake, if thou get a sword or knife, and thou wilt strangle thy selfe and stop thy breath for his love, if thou canst get a halter. Where is thy wisdome, that resolvest so foolishly? where is thy justice that resolvest so injuriously? where is thy love either to God or to thine own soule, (to whom thou owest thy love; to God, to procure his glory; to thy soule, to procure the salvation of it;) that resolvest so hatefully? for, more foolishly for himselfe, more injuriously against God, and more hatefully, both against himselfe, and God, did any man ever conclude and resolve in any thing, than thou dost in this? Most foolishly thou determinest for thy



1 Corin. 6.  
19. 20.

Gen. 26. 27.

thy selfe, that runnest into that destruction, from which thou shouldst flee with all possible speed, as the *Israelites* fled from the tents of *Kerab* and his company, when the earth swallowed them up. And most unjustly thou dealest with God, to take that is his without his leave (for wee are his, and not our own. They are the words of the Apostle *Paul*, *They are not your own*. And a little after, speaking of our bodies and spirits, hee saith *they are Gods*), and before his face, without any reverence and feare of him, to destroy them both at once: for thou destroyest the body in killing it, and thou destroyest the soule that must perish for that murther. And most hatefully thou proceedest both against God and thy selfe in this resolution, hatefully against God in destroying his creature, and hatefully against thy selfe, in destroying thy selfe. The fact of the *Philistines* stopping up with earth the Wells that *Abraham* had digged, to the end that *Isaac* his sonne should not use them for his cattell, is interpreted to be an evidence of their hatred, *Isaac* saying unto them, *Wherefore come ye*

to mee, seeing yee hate mee, &c. How much more must thy fact be interpreted to bee an evidence of hatred both against God and thine own soule; that fillest up and choakest the well of life, that God digged and opened for thine use, and desirest to water at the pit of death and hell, where thou shalt not obtaine one drop of water to coole thy tongue when thou art in torments. How commeth it to passe among deceived men, that when as in the case of suffering for God, where death is accompanied with comfort, and rewarded with glory, they shrink and feare, withdrawing themselves, shifting for their lives, which then are sweet unto them, and death is bitter unto them: and in this case of laying violent hands upon themselves, where death is accompanied with terroure, and shall bee rewarded with eternall damnation; heere they step forth and are desperately bold: life now is bitter unto them, and death is sweet. This is a dangerous errour, wherein the ancient murderer hath been thy counsellor, the giver of life never perswaded thereunto: the very fact bewrayes from what head the

Conclu-  
sion concer-  
ning the  
act that he  
intendeth  
to do,

advice came, even from him that de-  
fireth the destruction of man.

Lay these things together, and I hope  
the thing that thou art resolved to do,  
will appeare so foule and odious before  
thee, that thy resolution will vanish and  
fade away. This sinne of selfe-murde-  
ring is so abominable, that in the first  
age of the world, when abominations  
were so multiplied, that the most pati-  
ent God was justly provoked, with a  
generall flood, to destroy from the face  
of the earth, every thing in whose  
nostrils was the breath of life, and  
among other abominations, murder  
crept in, and that betimes, in a gree-  
vous manner, the brother murdering  
the brother: yet this sin could finde no  
entertainment. The divell was not then  
so impudent to tempt thereunto, and  
men were not so wicked to yeeld ther-  
unto. In the next long age of the  
world, from the flood unto Christs  
comming in the flesh, for more than  
three and twenty hundred yeeres, all  
sinne increasing, this sinne also crept  
in, but in all the sacred history, among  
the people that had knowledge of the  
living God, there were not found  
above

above foure or five that yeelded to this cruell sinne : monsters they were among men, monsters among sinners, their rarenesse shews them so to bee. And after the dayes of *Christ*, for seventy yeares, (the Sacred history reaching no further) there was found but one *Judas*, the traytor, the theefe, the divell, that betrayed his Master the Sonne of God, into the hands of his enemies : a monster whom the world hath not equalled, nor can equall with a match : so that in more than foure thousand yeeres, among the people that knew God, though there were many idolaters, many blasphemers, many given to witchcraft, and other divellish Arts, many traytors, many murderers, many whore-masters, many oppressors, thieves, false witnesses, and sinners of all kinds, yet there were not above six selfe-murderers. And with these monsters wilt thou joyne? considering also, that in this sinne, there is no mixture of love, in all other sinnes, there is some mixture of love, if not to any other, yet unto himselfe, but hee that committeth this sinne, shewes no love, neither to God, to his

neighbour, nor to himselfe. His sinne is totally hate, himselfe totally hatefull, and whereas the vertues of Christianity, perraining chiefly to the dayes of affliction, when God maketh his elect like unto the Image of his Sonne, that suffering with him in this world, they may after reigne with him in heaven, whereas the vertues of Christianity pertaining to this time, are patience to suffer the will of God, and faith to trust to Gods mercy: this sinne is the banishment of all patience, it is nothing else than fury in the highest degree, and it is the overthrow of all faith, hastening and pulling on destruction, where it should pray and wait for deliverance; it is a violent opposition against the work of God, it is a violent intrusion and invasion upon the right of God. For life is the gift of God, he made us living creatures, and this sinne violently overthrowes the work of God. And God being the Lord of life, and having all authority over life to give it, to continue it, and to end it at his pleasure, and for his service, this sinner invadeth upon Gods right, and without leave from God, without any advice or authority from

from him; yea directly against the commandement of God forbidding murder, he presumeth to cut off his own life. And he that never could finde in his heart to lay down his life for God, and for his glory, though God gave him the life that hee hath, and when that is lost in his service, and for his sake, hath promised to give him life eternal; yet in this mad and desperate resolution, is ready to step into the place of the tyrant, the persecuter, the executioner, and hangman: and for the diuels pleasure, not to lay down, but to take away, even his own life, and to make himselfe with his own murtherous hands a sacrifice to Belzebub, who did not give unto him the life that yet he holdeth, but was ever an enemy to the safety of it: and when that life is lost, shall reward him with eternall death, and hell torments for ever; such is the act thou resolvest to do, the wofull effect of damned despaire, throwing thee into intollerable and eternall torments. And therefore with all care to bee avoyded. And the most mighty Preserver change thy minde and keep thee from this ruine.

## CHAP. XXVIII.

*His former reasons both for the supposed justice, and for the supposed advantage of the fact, examined and answered; and their weaknesse and error shewed.*



When our sinner signified his resolution to this act, he signified withall, the reasons by which he was induced to be so resolute. Those reasons I will now examine, and shew the weaknesse of them, that the sinner seeing his deceived judgement, may repent him of his wicked purpose in time, and stay his hand from doing that mischief, which once done, can never be helped; the reasons were six in number. The first three seeming to prove it a matter of justice, and the last three seeming to prove it a matter of advantage. The first three pretending justice, were these:

Three reasons serving to prove it a matter of justice.

I.

First, hee hath sinned against God, and deserved death, and therefore must die, this being a thing of necessity, hee holdeth it as good to die now as to tarry longer, and to die by his own hand, as

to

2.

to expect the stroke of another. Secondly, hee hath loaden and overcharged the earth ( the place of his present life ) with the burthen of his sinnes, it groneth under that burthen, and can no longer beare it, it must be eased, and he that hath layd this burthen upon the shoulders of the earth, is the most fit to remove the same: hee hath hands wherewithall to do it, and his heart serves him. And with this second reason hee involveth and wrappeth another foolish conceit, that seeing hee is unworthy of mortall life upon earth, it were folly and madnesse in him, yea it were shamelesse presumption to hope to obtaine immortall life in Heaven. Thirdly, hee saith his life hath been loathsome to heaven and earth, in heaven to God and his Angels, in earth to the Church and all the true members thereof. And so great an offence must needs be removed, that God and his Angels, the Church and her children may receive content. These things prove it just, that he should die; and that it should bee a part of his injoynd penance to see the thing done himselfe. Now because my speech is

3.



The weak-  
nesse of  
his first  
reason.

Ezec. 33. II

intended for the health of the sinner, I will direct it to the sinner.

Thy first reason is, thou hast sinned against God, thou deservest to die. This reason is no reason to inferre that which thou wouldest inferre. That therefore thou must die, and especially by thine own hand. For all men sinne against God, and all men deserve to die: must all men therefore die? especially must they die by their own hands? This I doubt not but thou thy selfe thinkest absurd for others, and yet thou thinkest it reason for thy selfe. But God himselfe denyeth this argument to bee of any strength, while he saith, or commandeth the Prophet in his name to say, *Say unto them. As I live saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way, and live; turne you, turne you from your evill wayes, for why will you die, o yee house of Israel?* Is not God the Judge? Is it not he against whom thou saydst, thou hast sinned; and deserved death, and therefore must die? It shall be granted that thou hast sinned: It shall be granted that by that sinne thou hast deserved death: but where is that must, where

where is that necessity of dying, that thou speakest of? when God saith it, and sweares it by his life (who liveth ever) that hee desireth not the death of a sinner. Thou dreamest of some inexorable severity in God, and some inevitable necessity of death in the sinner: God saith no to both. There is no such severity in God. He is farre from urging, that desires not the death of a sinner. And there is no such unavoidable danger to man, while God doth offer him the way of life, even then when he hath by this sin deserved death; saying, *As I live, I desire not the death of the wicked, but that the wicked turne from his way and live.* Seest thou not the vanity of this first Argument, wherof truth offorded the premisses? for thou hast sinned against God, and thy sinne deserveth death. But error, danger, death, and the devell drew in the conclusion against truth: for there is no necessity, seeing God the Judge requires no such death. (*As I live I desire not the death of the wicked:*) and contrary to that conclusion sheweth a way of life, to his minde more agreeable, to the sinner more safe.

safe. (*But that the wicked turne from his way, and live.*) Returne this argument to the divell that lent it thee : it may bee retorted upon him in full strength. For hee hath sinned against God, and by his sinne deserved death, and therefore must die, for God desireth the death of wicked angles, having shut them up in everlasting chaines under darknesse unto the judgement of the last day, and hath not shewed unto them any way of life. But for thy selfe learne to argue better, and frame thy argument so, that God may allow of it. I have sinned against God, therefore I must repent, I must turne from my wayes unto God, and learne to walke in his wayes. And againe, my sinne hath deserved death, therefore I must turne from my wayes, that I may live, for God hath sworne, that he desires not the death of a sinner, but that the sinner turne from his wicked way, and live. These conclusions are inferred according to Gods will, who desireth both thy conversion from thy former sinnes, and also thy salvation contrary to the merit of thy sinnes, saying,

*Turne you, turne you from your evil wayes,*

ways, for why will you die, ô yee house of Israel? These conclusions have holiness in them, agreeable to all the commandements of God, whereas thy former conclusions invite to murder, contrary to Gods commandements: and these conclusions containe life and salvation in them, according to all the promises of God, whereas thy former conclusions containe death and destruction contrary to his promises. If by thy former sinnes (thou hast incurred the just displeasure of God. This manner of reasoning that I have taught thee, shewes thee how to recover his love and liking, and if thy former sinnes have brought thee into the danger of death; this manner of reasoning that I have taught thee, shewes thee how to recover life and salvation. Throw therefore thy foolish reason (I have sinned, and therefore must die) in the face of him that framed it for thee: and remember ever that comfortable speech of God, *As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way, and live*: And frame thy Argument by the direction of this word. I have sinned

Ezek. 33. 11

sinned against God, therefore I must turne from my wicked wayes. And my sinne against God hath deserved death. Therefore I must turn from my wicked wayes, so shall I live, this manner of arguing being, as thou seest, agreeable to Gods word, is both pleasing unto God, and safe for thy selfe.

The weak-  
nesse of his  
second  
reason.

Thy second reason grounded as thou thinkest upon justice, is this: I have loaden and over-charged the earth with the burthen of my sins, it groneth under that burthen, and can no longer beare it, therefore it must be eased by the removing of me. And forasmuch as I have been the man that have layd this load upon the earth, it is meet I should also bee the man to remove it. This later part of thy reason, that thou shouldest bee the man to remove the burthen, that hast been the man to lay on the burthen, I hold to bee most reasonable, he that did the wrong, ought to make the mends. But let us agree of the true burthen that hath been laid on by wrong, and must be removed by right. That burthen thou speakest of in the first part of thy reason, wherein thou arguest thus; I have loaden the earth

earth with the burthen of my sinnes, which it can no longer beare : therefore I must by death bee removed. Dost thou not behold and see an error in this arguing ? yea a wicked and most deceitfull fraud of Satan seeking subtilly to destroy thee, while in the antecedent of thy argument thou speakest of the burthen that presseth the earth, thou namest thy sinnes, and they indeed make the earth to grone : and when thou comest in the conclusion of thy argument, to speake of removing this burthen, thou sayst nothing of removing the sinne, but speakest altogether of removing thy selfe : thy sinne is the burthen, and thou concludest not to remove the sinne, but to remove thy selfe. If a man wounded by another, and desirous to be healed, should apply his meanes to the party that made the wound, and not to the wound it selfe, dost thou not see, that man that made the wound may bee removed, and the wound remaine still as dangerous as it was at the first : but if hee apply his meanes to the wound that was made, the wound shalbe healed and so removed, the man that made it remaining still.

Lib. 4.  
Epiſt. 30.

still. Thy caſe is altogether like it, thou haſt given the earth a wound by the burthen of thy finnes, if the meanes for the eaſing of the earth, be applyed, not to the ſinne to take away it, but unto thee to take away thee, thou mayſt bee removed, but the guiltineſſe of thy ſins ſhall remaine unto judgement. But if meanes be rightly applyed to take away the ſinne, the earth is eaſed of her burthen, and thou alſo remaineſt in ſafety; thy argument therefore ſhould be framed thus. The earth groneth under the burthen of my ſins, therefore theſe finnes muſt be removed. He is unwiſe that cannot, and he is unjuſt that will not diſcerne between the man that ſinned, and the ſin by him committed. It is a true ſaying of Saint Gregory : *Man is the work of God, ſin is the work of man, let us therefore diſcerne what God hath made, and what man hath done, and neither for the error that man committed, let us hate man whom God made, nor for the man, that is Gods work, love the ſinne that man hath committed.* According to this rule, diſcerne between thy ſelfe that art the work of Gods hands, and thy ſinne that is the fruit of thine

own invention. I hope thou wilt not say that the work of Gods hands is a burthen to the earth, and for the ease of the earth must be removed, then thou as thou art a man and a living creature of Gods making, art not the earths burthen, neither is it the remedy to take the man away. But the sin that thou hast committed is the burthen of the earth, and the remedy of this evill is to take the sin away: which is done on thy part by repentance, by ceasing from sinne and by working righteousness, as *Esay* teacheth saying (in the person of God) to the people of *Israel*, *take away the evill of your works from before mine eyes, cease to do evill, learne to do well.* Then on the part of the sinner is his sinne removed, when he repenteth him of his sinne, ceaseth to do evill, and sets his heart to work righteousness. And on Gods part our sinne is taken away by forgivenesse which alwayes accompanieth mans true repentance, as *Ezekiel* teacheth us saying, *if the wicked will turne from all his sinnes that hee hath committed, and keepe all my statutes, and do that which is lawfull and right, he shall surely live and shall not die, all his transgressions*

*Esay* 1. 16.*Eze.* 18. 21.



gressions, that bee bath committed, they shall not bee mentioned unto him. &c.

Acts 3.19.

Sinne is removed, on mans part by repentance, on Gods part by forgivenesse: and thy sinne (not thy person) being the burthen of the earth, if thou wilt do a work of justice, and ease the earth of the burthen under which she groaneth, by removing the same, then remove the sin wherewith thou hast oppressed her, and let thy selfe alone, repent of thy sinnes past, amend thy way for the time to come, and thy sinne is done away. So saith Saint Peter, *Amend your lives, and turne, that your sinnes may be put away.* Amend therefore the first speech in this second reason, and frame the argument thus. I have loaden and overcharged the earth with the burthen of my sinnes, it groneth under that burthen, and can no longer beare it, therefore it must bee eased by the removing of my sinnes, and then adde on Gods name the second part of thy speech in that reason, and say; Forasmuch as I have been the man that have layd this load upon the earth, it is meet I should also be the man to remove it, and now become as resolute to ease the earth

earth of the true load, which is thy sin, as before thou didst professe to bee in removing thy selfe which art not the load.

And as for the conceit which thou didst infold in this reason, or infer upon this reason, that seeing thou hadst oppressed the earth with thy sinnes, and wert unworthy to live any longer in the earth which is but the place of mortall life, it should be folly and madnesse in thee, yea shamelesse presumption, even to think to live in heaven which is the place of the everlasting life. Indeed hee that is unworthy of mortall life, and of a place on earth, is much more unworthy of immortall life, and a place in heaven. But let this thought vanish, together with the fraudulent reason. For he that is worthy of neither, may (by the favour of God) enjoy both. *Jacob* confesseth himselfe unworthy of all Gods blessings, saying, *I am not worthy of the least of all the mercy, and all the truth which thou hast shewed unto thy servant.* He confesseth his unworthinesse, and yet confesseth with all, that God shewed him that mercy and truth, that hee held him-

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selfe

Being unworthy of life on earth he is more unworthy of life in heaven, answered.

Gen. 32. 10.

selfe so unworthy of; and unto this unworthy man (so considering himselfe) did God make promise of his free favor in these words. *I will not forsake thee, untill I have performed that that I have promised thee.* So that it is not the worthinesse of the receiver, but the promise of God that hee respecteth in shewing mercy and bestowing his blessings. And if thou wilt take order by repentance (as hath been taught thee) to remove the burthen of thy sinnes wherewithall thou hast oppressed the earth, thy unworthinesse with thy sinnes shall bee done away, and after the dayes of thy mortall life on earth finished, thou shalt enjoy immortality with God in the kingdome of heaven.

The weak-  
nesse of  
his third  
reason.

The third reason perswading this cruell act as a work of justice is this. My life is lothsome both to heaven and earth: in heaven to God and his Angels, in earth to the Church and her children, and therefore it must not be continued. This is not a new reason, but the first enlarged with addition of the names of the Angels in heaven, of the Church and her children on earth. For in the first thou didst  
affirme

affirme that thou hadst offended God (that is, made thy life to be loathsome in his sight.) And now thou addest further mention of his Angels above and Saints beneath, thou hast also given offence unto them: indeed upon the love and hatred of God dependeth the love and hatred of all his servants in heaven and earth. If by thy wickednesse thou make thy selfe loathsome to God, thou makest it also loathsome to them; and if againe by repentance thou make thy life pleasing to God, thou makest it also pleasing to men. For as *Salomon* saith, *When the wayes of a man please the Lord, he will make also his enemies to be at peace with him.* So that if thou repent thee of thy former lewd life, if thou cease to do evill, and learne to do well, thou hast reconciled thy selfe to God, and he will make all his creatures to be friends with thee, even them which were most offended before: and for thine own good consider, what it is that hath made thy life so loathsome to heaven and earth, to God, to his Angels, to the Church, and to the children of it, is it not thy sinne? is it any thing but thy sinne? then if thou wilt be carefull as

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thou

Pro. 16. 7.

Luk. 15. 7.

Luk. 15. 10.

thou hast been taught, to put away sinne by repentance, all the offence is removed: heaven doth no longer hate thee, and the earth hath not cause any longer to be an enemy unto thee: what they loathed before, is now done away, and that succedeth in place which they have cause to love, and do love. That the offence which God took, is done away by thy repentance, appeareth by that which is said in the Gospel: *Joy shall be in heaven for one sinner that converteth, more than for ninty and nine just men, that need no amendment of life.* And when he saith, there shall be joy in heaven, hee doth not exclude the God of heaven, for what joy can be in heaven, and among the creatures of heaven, if the God of heaven remaine displeased? therefore thy repentance removeth all cause of loathing from God, and he receiveth therein all content, and in particular, it giveth content to the Angles of heaven. All cause of loathing and offence is taken from them, and in place thereof they rejoyce and are glad for thy conversion. It is said in the same place of the Gospel, *Likewise I said unto you, there*

*there is joy in the presence of the Angels of God for one sinner that converteth. See how thy conversion altereth the case: thy sinne maketh the Angels to loath thee as a filthy and abominable creature: thou art no sooner converted and changed by thy repentance, but they which loathed thee before, do now love thee; they which held thee abominable before, do now esteeme thee as honourable. What need is here of taking away of life, to take away and remove the offence of the Angels? repent and it is done, amend thy life, and thou hast their love, and as thy repentance recovereth love and grace in heaven, so doth it in the earth, in the Church, and among her children. What else is the Church, but the number of them, that by the calling of God are turned from their wickednesse and infidelity? And can the Church hate the children that by repentance and regeneration are borne againe unto her? the Church inviteth and calleth to repentance, saying, Come and let us go up to the mountaine of the Lord, to the house of the God of Iacob, and he will teach us his wayes, and wee will walke in his*

*Isay 2.3.*

Mat. 5. 16.

*paths.* The Church altogether calleth to repentance, the watchmen and pastors in the Church lift up their voyce as a trumpet, and reprove the sinne of the people and teach them the way and will of God, and call by doctrine: the people and flock set up the example of their life, according to the commandement of our Saviour. *Let your light so shine before men, that they may see your good works, and glorifie your father which is in heaven.* And they call by example, all that are truly turned unto God, do desire that all other may truly turne to God. And how then can it be, if thou repent thee of thy sinne, and turne to the Lord in amendment of life, but that the Church and her children, that loathed thee before, should now love thee? and what is then become of this great and fearefull objection? what need have wee of killing and murdering the sinner? mortifie thy earthly members, warre against thy fleshly lusts, cease from thy sinne, and do that which is right in the sight of God, and these reasons that seemed in justice to urge a necessity of thy death, are vanished away. And thou mayst

mayst live to glorifie God , and finish thy dayes on earth with comfort , and mayst and shalt live hereafter in heaven. All which is overthrown with thy wicked resolution.

Besides these reasons that seemed to prove it a matter of justice, (when yet nothing can be devised more unjust) thou hast other reasons that seeme to prove it a matter of advantage (when indeed it were the greatest of all losses that can happen unto thee.) First thou thinkest by doing execution upon thy selfe, that thou shalt glorifie God in thy death, whom thou never hadst care to glorifie all the dayes of thy life : and this cannot but turne to thy advantage, to be found so zealous of Gods glory, that thou art willing to further it with the losse of thy life. Secondly, thou thinkest that by cutting of thine own life thou shalt then cease to sinne, which during thy life thou hast not done, but hast continued to multiply iniquity every day. And indeed hee that is dead is freed from sinning after the manner of the living. For when *Achan* was stoned ; he could steale no more : When *Zimri* was thrust thorow

Three reasons seeming to prove it a matter of advantage.

1.

2.



3.

the body by *Phineas*, hee could commit fornication no more. When *Achitophel* had hanged himselfe, and *Ioab* had smitten *Abfolom*, they could conspire in treason no more. And this cannot but turne to thy advantage, that thou shalt no more sin against God. Thirdly, thou thinkest that thy death shall bring with it an end of all thy troubles, of all thy paine, of all thy feare, and indeed it bringeth with it an end of all the momentary troubles of this life, both past, present, and to come. Famine having once killed, the famished shall hunger no more: the sword having once slaine, the dead shall never feare wounds any more: If sicknesse have devoured and brought to the grave, the consumed parts shall groane and languish no more. The fire, the water, the prison, the rack, the tyrant, the hangman, can torment and kill no more. And in one word, death delivereth from all the labours, troubles, dangers, and evils of this life, (if there bee not other troubles and evils of another world, it freeth from all) and this thou esteamest so great an advantage, as that even the most fearefull should for it desire

desire, seek, and imbrace death. These reasons also let us examine, that thou mayst not bee deceived and perish.

The first reason seeming to prove it a matter of advantage is this, thou thinkest by doing this execution, that thou shalt glorifie God by thy death, whom thou hast had no care to glorifie all the dayes of thy life. And some beneficiall reward must needs bee due vnto thee for so great care of gloryfying God. I might wonder justly to heare this reason come from thee, for they which intend to do any such thing unto themselves, have little care or thought of Gods glory: and I am sure they have no rule for it, that by destroying themselves, they do glorifie God, and may think that God would have them by any such course, seek to glorifie him. This was a trick of the prince of darknesse, cunningly put upon thee, who turning his selfe into an Angell of light, when hee goeth about both to destroy thee, and to dishonour God by this ungodly fact, would make thee beleewe that it were a holy and vertuous action, serving greatly to the glory of God. And with this cunning the

The vanity and weaknesse of the first of these reasons.

Exo. 14. 3.

Exo. 14. 17.

the subtill Serpent hath prevailed too farre with many weak ones, God deliver thee from him. Indeed God is honoured greatly by the destruction of the wicked, as he saith to *Moses*. When the children of *Israel* going out of *Ægypt*, were directed to go by the way of the Red-sea through the Wildernesse, Pharaoh will say of the children of *Israel*, *they are tangled in the land, the Wildernesse hath shut them in, and I will harden Pharaohs heart that hee shall follow after you : So I will get me honour upon Pharaoh, and upon all his host.* And after when Pharaoh with his host was come forth after *Israel*, & God had commanded *Moses* to go toward the Sea, to lift up his rod, and stretch out his hand upon the Sea, that a way being opened in the divided waters, *Israel* might go thorow, hee said, *Behold I will harden the hearts of the Egyptians, that they may follow them, and I will get me honour upon Pharaoh, and upon all his host, upon his Chariots and upon his horse-men. Then the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his Chariots and upon his horse-men.* And  
how

how was this honour gotten but by destroying those wicked men ? for after they were entered in between the waters, at Gods commandement, *Moses stretched forth his hand upon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled against it, but the Lord overthrew the Egyptians in the midst of the Sea. So the water returned and covered the Chariots and the horse-men, even all the host of Pharaoh that came into the Sea after them, there remained not one of them.* Here was honour gotten by the destruction of the *Egyptians*. But mark how hee speaks of it. *I will get me honour upon Pharaoh, and upon all his host.* Hee got it, they did not give it him : they had no intent to do him honor, and to make his name glorious : but he took it, he wrought it out for himselfe by his mighty power, in their destruction hee made himselfe known, to be a just, a mighty, and upright God, that giveth to every man according to his works, and respecteth no mans person, and is able to bridle tyrants, and to cut off the ungodly whatsoever they be. Thus he glorifieth himselfe by winning the prayse of a holy, just,

EXO. 14. 27.

just, and omnipotent God, when he cutteth off the wicked, and bringeth them down into destruction. They that perish had no intent to glorifie him, nor may they look for any thanks or reward in regard of the glory that God hath by them, for they never studied to yeeld him any such prayse, hee won it altogether against their minde and purpose. And so in thy case, if thou shouldest persist in thy ungodly purpose, and shouldest cut off thine own dayes by killing thy selfe, thy frowardnesse and wickednesse should turne to his prayse, his justice should appeare to his great glory. But to thee no thanks nor reward should be due, as if thou hadst intended and laboured to bring glory to his name, for what hast thou done that thou canst think agreeable to his will? and worthy of his acceptance and reward. Did hee ever give thee any authority to take away the life of any? shew thy commission and warrant from God, that thy obedience and care to set up Gods prayse may appeare in thy lawfull and warrantable action. Many trespasses of subjects deserve death, and it is the Kings honor

honour that wickednesse in his people  
bee punished : but is it lawfull present-  
ly for a private man to kill that tres-  
passer, because hee hath justly deser-  
ved death? he that doth it without  
authority and warrant from the King,  
shall hee not be culpable of murder?  
If authority bee given thee, it is thy  
prayse to do justice, if thou have no  
authority, that act of justice will be thy  
sinne, it will bee justice to him that is  
slaine, but it will be murder in thee that  
didst take away his life. So howsoe-  
ver thy sinne do deserve death, yet if  
thou kill thy selfe without authority  
(and God never gave authority, nor  
will give to any to kill himselfe) thou  
sinnest presumptuously, and instead of  
honouring God, dost dishonour him,  
first in committing wickednesse, and  
secondly, in preventing the noble ho-  
nour of God, which hee might have  
wonne in forgiving thy sinne. Gods  
glory is sought and often wrought by  
adventuring thy life in his service, yea  
by loosing thy life in his service : this  
hee often requireth, and ever re-  
wardeth. Therin a man truly sheweth  
that hee preferreth Gods glory before  
his

his own life. Thus the Prophets and Apostles, and all holy Martyrs have glorified God by adventuring first, and loosing at last their lives in his service. It is their comfort, their glory, their salvation, so to yeeld up their lives to the service of the giver of it. But Gods glory is not sought nor wrought by them, that in their discontent, and impatience, grudging at the troubles that hee hath layd upon them, and despairing of his help to support and deliver them, do kill themselves, because they will not suffer. Therein they truly shew themselves enemies of Gods glory, grudgers at Gods will, preferring (even to the losse of life) their own will before Gods will, their own unjust will, refusing to beare the correction of God, before Gods just will in correcting them. Can there be a more proud, a more wilfull, a more wicked and obstinate opposition against God than this? that a man shall say, I will die before I will indure this at Gods hands, and after to do it because hee may not have his will against God. Never any Prophet, never any Apostle, or holy man ever did so. There

There is no comfort nor glory in it, but despaire, horror and eternall confusion in it. This therefore is a most false and wicked reason. Thou shalt truly glorifie God if thou amend thy life, thou shalt but dishonour and offend him in ending thy life.

Thy second reason grounded upon supposed advantage is this. Thou thinkest that by cutting off thy life, thou shalt sinne no more. And to cease from sinne thou holdest to bee very pleasing unto God, and so it will prove beneficiall to thee. This reason is full of fraud. For first, where thou thinkest that after death thou shalt sinne no more, I deny it to bee true in all men, otherwise than thus, that they can no more sinne after the manner of this world, they cannot between death and the resurrection, give their members (that lie livelesse in the grave, and turne to dust) as weapons of unrighteousnesse unto sin: *Ahabs* false Prophets being dead, can lie unto him no more, *Isab* being dead, can murder no more, the swearer, the adulterer, the theefe, being dead, can with their tongues blaspheme no more, with their hands rob and spoyle no more,

The vanity and weaknesse of the second of these reasons.

How the dead may bee said not to sin.



The wicked continue to sin even when they are dead.

more, nor pollute their members by uncleanness any more, but doth it follow therefore that they sinne no more? is not the hatred of God sin? impatency in suffering deserved damnation, is it no sinne? can any imagine that damned soules have layd off all maliciousnesse? and that those men, that while they lived, and were called upon to serve the Lord, were allured by many blessings given, and by promise of many more, were threatned with Gods judgements, and felt also some favourable and easie corrections, would yet never hearken to the voyce of God, would never love him, never feare him, never cease from sinne, never regard to amend their wayes, but continued obstinate, and died in their ignorance, stubbornnesse, malice, and all their sinne? can any imagine that these, as soone as they are dead, should become free from sinne, and holy Saints, to please God by abstayning from evill, and to merit favour? O most absurd imagination, to think that a man should become holy in Hell, that was profane unto the last point of his life on earth. Hitherto properly belong the words

words of *Salomon* saying, *If the tree do fall toward the South, or toward the North, in the place that the tree falleth in, there it shall be.* In that place he exhorterth to liberality and vertue while we live, because when death comes, then there is no place of bearing after any fruits of goodnesse, after death there followeth no alteration of this kinde, to make either the good man worse than hee was, or the evill man better than he was: if the tree fall toward the South, it turneth not it selfe after to the North; and if it fall toward the North, it turneth not to the South. The good mans goodnesse continueth with him, and is increased rather than diminished, because hee then injoyeth the goodnesse of God in heavenly manner, to raise his love unto God to the highest degree and measure: and the wicked mans wickednesse after death continueth with him, and is increased rather than diminished, because he now feeleth the wrath of God in the heaviest manner, to raise his hatred against God unto the highest straine. Death can make no such change in a man, that he that was a sinner unto death and in

Mat. 16.9.

death, should cease to be a sinner after death; this reason will deceive thee: if earth was able to make thee a contemner, then hell is able to make thee a blasphemer: for if correction (intended for thy amendment) could not make thee cease from sinning while thou didst live, how much lesse can punishments, layd upon thee, not by way of correction, but by way of condemnation, make thee cease from sinning? the minde of the condemned, how it stands affected toward God, wee may see by that which is written in the Book of the Revelations, *Men boyled in great heat, and blasphemed the name of God, which hath power over these plagues, and they repented not to have given him glory.* When sinners are once tormented in those flames, they are so farre from repenting of their sin, to cease from it, that their whole carriage is rage and blasphemy. They can do nothing else; and therefore, though being dead, thou can do no evill, after the fashion of this world, yet it followeth not that therefore thou shalt not sinne.

But say thou canst not commit any  
new

new sinne, what advantage is that unto thee, when thy old sinne is unforgiven, for want of repentance before thy death: yea thy very death, wrought by thine own hands (without warrant from God, yea directly contrary to the commandement of God) addeth unto thy condemnation deserved before. Doth it help the theefe fast shut up in prison, that he stealeth no more, when for the old theft unpardoned, hee must bee hanged? Surely no: and his ceasing to steale while he is a prisoner, will not bee interpreted to proceed from any new grace, and purpose of amendment, but to be want of liberty, want of meanes and opportunity. He doth not steale, because hee cannot steale, it is no new minde in him, but the straightnesse of his imprisonment that maketh him forbear, and though he commit no new robberies, yet hee must die for the old. And if thou couldest sinne no more after thy death, the not committing of new sinnes would be as small advantage unto thee, that perishest for the old unpardoned: and thy forbearing in the grave, will not be interpreted to be any fruit of repentance,

If they do  
commit no  
new sin,  
yet they  
must per-  
ish for the  
old unpard-  
oned.

Mat. 25. 41

Mat. 25. 42

tance, and a renewed heart, but to bee a necessity imposed upon thee, thy earthly members being tied and restrained by the condition of death : and therefore though thou commit no new sin, thou must perish eternally for thy old, not repented by thee, and therefore not pardoned of God. There shall not be layd to the charge of them that shall heare this sentence at the last day; (*Depart from me yee cursed into everlasting fire prepared for the diuell and his angels,*) any other sinnes than those which they committed upon the earth, where they lived among the little ones of *Chirſt* : for thus shall it be ſaid unto them, *I was an hungred, and yee gave me no meat : I thirſted, and yee gave me no drink : I was a ſtranger, and yee lodged me not : I was naked, and yee clothed mee not : ſick, and in priſon, and yee viſited me not.* Theſe were no ſins committed after they were gone out of the earth, while their bodies were in the grave, and their ſoules in bell fire; *Chriſt* was not there among them in his members, hungry, thirſty, wandring, naked, ſick, and in priſon : and they there had neither bread, nor drink, nor clothes.

2 Cor. 5. 10.

clothes, nor lodging chambers to receive him withall, they are their old sinnes unpardoned, not any new sinnes after death committed, that the wicked shall be condemned for at the last day. And so much Saint Paul doth teach us where hee saith, *We must all appeare before the judgement seat of Christ, that every man may receive the things which are done in his body, according to that he hath done, whether it be good or evill.* When thou shalt come to judgement before *Iesus Christ*, that shall judge both quick and dead, at his appearing, and in his kingdome, thou shalt not be questioned for any thing done out of thy body, when thou art dead, but only for those things, which thou didst in thy body, while thou wert alive. Where is then that advantage that thou drea-  
 mest of, by not sinning any more after death? Seest thou not by this time, what a strange delusion it was, that thou shouldst sinne no more after death, and that ceasing from sinne should winne thee some favour with God, and bee taken for true repentance, and that therefore it should bee a benefit unto thee, to cut off thine own life, that so

thou mightest withall cut off the (too long continued) course and custome of thy sinne? if thou have any such purpose indeed to cease from sinne, (which I beseech God to give thee, if thou have it not, and to continue in thee, if thou have it) nourish thy life, that God hath given thee, and while thou art in the body, cease to do evill, and learne to do well: make haste to turne to the Lord, and put not off from day to day: and whilest thou hast time, bring forth fruits worthy amendment of life. This will bee taken for true repentance: this will cause all thy former sinnes to bee put out of all remembrance. And then, whensoever God shall be pleased to call thee out of the world, thou shalt end thy dayes in peace and comfort, and then thou shalt indeed cease from sinne, and thy works shall follow thee, to the gaine of eternall life. This do, and repent thee of thy former resolution, for hitherto the reasons whereupon it is grounded, are vaine and dangerous.

The vanity & weakness of the third of these reason.

Thy third and last reason grounded upon supposed advantage, is this, thou thinkest that thy death shall bring with it

it

it an end of all thy troubles, of all thy paine, and of all thy feare. And I verily beleeeve, that all the former reasons, were but idley pleaded by thee, that thou wert nothing at all moved with them, and that thou didst only alledge them, to make shew of doing that with reason, for which indeed thou canst have no reason : and this last alleadged reason (though as weak, as vaine, and as deceitfull as all the other) was the only thing that carried thy resolution. For all they that resolve upon such desperate courses, do it out of a conceit to ridde and free themselves from shame and troubles. But verily this act, if thou shouldest do it (which God defend thee from) can not deliver thee from trouble, from danger, or from shame. It is one of Satans lies : as truly as he told our first parents, that by breaking Gods commandement, they should bee as gods, so truly doth hee tell thee, that by this act, which is a manifest and violent breach of Gods commandement, thou shalt free thy selfe from troubles. There is not a more ready way to throw thy selfe into endlesse troubles.



There are  
two kinds  
of troubles, one  
in this life,  
another  
after this  
life.

*Psal. 34* K9

And let us consider seriously of this point, that thou mayst see thy error. There are troubles, dangers, and shames that belong to this world, and to the life of man in this world: this world is their proper place, and thy life here is their proper time. Some other there are that belong to another world, and to the time that followeth our departure out of this world. Hell that receiveth the wicked, is their proper place: and the time that succeedeth this life, their proper time. Of the first sort are poverty, & unexpected losses, wearinesse, weaknesse, and sicknesse, in our body, disquietnesse in our house, slanders and disgraces, banishment, imprisonment, publick shame, displeasure of Princes, persecution, and such like. Of these the Prophet speaketh saying, *Great are the troubles of the righteous, but the Lord delivereth him out of them all.* Of the other sort are the worme that dieth not, and the fire that never goeth out, which *Esay* speaketh of: shame and perpetuall contempt, which *Daniel* speaketh of: outward darknesse, where is weeping and gnashing of teeth,

teeth, which our Saviour speaketh of: everlasting fire prepared for the divell and his Angels, tormenting flame, abjection from God, the second death, and the bottomlesse pit, whose smoak ascendeth for ever. Of these speaketh *Iohn* the Evangelist, saying, *Death and hell were cast into the lake of fire, this is the second death: and whosoever was not found written in the book of life, was cast into the lake of fire.* The first sort belonging to this life are short, tolerable, and mixed with many comforts: the second sort belonging to the time after this life, are eternall, intollerable, and no comfort is mixed with them, not so much as one drop of water to coole the scorched tongue. The first sort is common both to good and bad men, and may bee borne, yea overcome with patience: the second sort is prepared only for the wicked, even for the appointed vessels of wrath, and they give no place to patience. And among all these troubles, one I finde, that seemeth to bee common to both these places, and that is accusing thoughts, (thy present burthen) but with this difference, that in this life it is but a matter

Rev 20. 14.

From  
what troubles death  
doth deliver.

matter of feare (though a tormenting feare) and after this life it is a matter of torment (even a most fearefull torment) in this life both good and bad are affrighted with this tormenting feare, after this life, only the wicked and the reprobate are tormented with this fearefull torment.

Now from which of these troubles doth death free us? and in what estate doth it leave us, when it hath freed us? These are materiall considerations for a man in thy condition, and therefore heark diligently, that thou mayst not be deceived in thy account, and fall into endlesse and intollerable troubles, while thou strivest to free thy selfe from short and easie troubles. Death doth put an end unto the troubles of this life, not because it taketh away troubles, but because it taketh away life, and with the end of life, needs must there bee an end of the trouble that is proper to life. For death doth not help our paine as a Physician, but as an executioner; the Physician cureth the greefe, and preserveth life, the executioner cureth the greefe, by taking away the life: for by cutting  
off

off the head, he frees the patient from ever complaining of the tooth-ach. And I intreat thee to regard this manner of deaths cure. If thou wert sick of the gowt, or palsie, or other disease, wouldst thou send for the common hang-man to cure thee with a sword, or with a halter? This is not to take away the disease, but to assist the disease, too weak of it selfe to destroy thee speedily, and therefore thou callest for help, not to assist thee against the disease to overcome it, but to assist the disease against thee, to overcome thee, I perswade my selfe thou wouldst not send for the hang-man, but wouldst send for the Physician, to cure thy disease with safety of thy selfe, whose knowledge and fidelity might oppose against the danger of thy disease, and comfort thee to overcome thy disease, and weaken the disease, that it might not overcome thee: so deale with thy selfe in the time of thy Spiritual disease. Send not for death the hang-man, (death came into the world by the Justice of God as a punishment of our sinne) but send unto God the Physician, that is able to remove thy disease,

disease, and preserve thy life. God healeth by preservation, not by destruction, deaths act (in this manner required) if it may bee called a healing, healeth by destruction, not by preservation, though I must confesse, that with death there comes an end of all present troubles, from sense and feeling whereof, hee is delivered that is dead.

In what  
case death  
leaveth  
them that  
are deliv-  
ered so fro  
troubles.

It leaveth  
the godly  
in a blef-  
sed estate.

But in what case doth death leave them that are thus delivered from present, short, and sufferable troubles? surely, it leaveth not all in like case, the difference is great between the dead. When death commeth by the ordinary work of Gods hand (to whom the issues of death belong) and the party that dieth, is well prepared by faith in *Christ*, to leave this world at the will of his God, that hee may bee gathered to his Redeemer, which is best of all. Death leaveth this man in a blessed estate, it is the period of his present troubles, and then begins his eternall rest. Unto this man death hath left his sting, and is made unto him the way and bridge, by which hee passeth over to enter into true life.

And

And this comes to passe, not by any secret vertue of death it selfe, but by the vertue of the death of *Christ*, making that by his grace to be our medicine that sinne had made to bee our poyson. *Augustine* intreating of this point, that death which he calleth *pœnam vitiorum*, and *suppliciam peccatoris*, the just paine of wickednesse and punishment of sinners, should become as hee calls it, *arma virtutis*, and *justi meritum*, the armour of vertue, and merit or happinesse of a righteous man, he saith this commeth thus to passe, *non quia mors bonum aliquod facta est quæ antea malum fuit*, not because death is now become a good blessing, that before was an evill curse: *Sed tantam Deus fidei præstitit gratiam, ut mors quam vitæ constat esse contrariam, instrumentum fieret per quod transiretur in vitam*: that is, but God did afford so much grace unto faith in his Sonne, that death which is known to bee contrary to life, should bee made the instrument or way by which we might passe into life. So that death comming by the order of God, to a man prepared by faith in *Christ*, that neither through impatience hasteneth death before his time,

*De Civitat.  
Dei lib. 13.  
cap. 4.*

Job 5. 24.

Rev. 14. 13.

time, nor through love of this world, or ignorance of his future happinesse, cowardly shrinketh, desiring to live beyond his time : death comming to such a man in this manner, delivering him from his present, short, and sufferable troubles, leaveth him in a blessed and happy condition, absolutely freed from all troubles, for the second death hath no power over him, and hee is presently received into glory. To him pertaine these words of *Christ*, *He that beareth my words, and beleeveth in him that sent mee, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life.* As the beleiving Theefe passed from the Crosse to Paradise, and as soone as he was delivered from his present trouble, entred into eternall glory, and never felt eternall troubles : so every beleever, when God calls him out of this world, from earth passeth to heaven, as *Lazarus* did from his hovell into *Abrahams* bosome, and death leaveth him in a most happy state. For, *Blessed are the dead which die in the Lord, even so saith the Spirit, for they rest from their labours.* No more trouble, no more

more danger, no more sorrow shall come to them.

But death doth not prove so beneficiall to all. For when a wicked man dies, whether hee perish by fire, as did the *Sodomites*; or perish by water, as did *Pharaob* and his *Egyptians*; or bee swallowed up of the gaping earth; as was *Korah* and his company; or were stoned to death, as was *Achan*; or bee slaine with the sword, as was *Ioab*; or perish of some foule disease, as did *Herod*; or die a faire death in his bed, as the greatest number do; or fall by his own hand, as *Achitophel* and some other did; howsoever hee come to his end, with honour or reproach, with ease or with paine: the wicked man by death (though delivered from the troubles of this life, yet) is left in a most wofull estate, being led into the depth of all miseries. For from the earth they passe to hell, from short to eternall, from tolerable to unsufferable crosses, from troubles mixed with comforts, which also in their bitterest condition may bee indured, and overcome with some little patience, to troubles mixed with no comforts, making even the remembrance

It leaveth  
the wicked  
in a  
most wicked  
estate.



Psal. 73. 18.

brance of that sweet name of comfort to be a new addition of discomfort, and which give no place for the least measure of patience to abide with them. Of the end and endlesse condition of the wicked, when death hath fetched them from hence, the Prophet speaketh in the Psalme, *Surely thou hast set them in slippery places, and casteth them down into desolation. How suddenly are they destroyed, perished, and horribly consumed, as a dreame when one awaketh, O Lord, when thou raisest us up, thou shalt make their image despised.* Their prosperitie before death is slippery as Ice, there is no firme standing upon it; and when death commeth, that seemeth to give ease and end of some intermixed troubles, they fall with violence, and their fall is remedilesse, they perish in it, and remaine miserable for ever, and whatsoever conceit they nourished of lasting and continued ease, it becommeth like a dreame, which proveth idle when the dreamer awaketh: *Iob* speaketh excellently of the wretched condition unto which death bringeth the wicked, saying, *How oft shall the Candle of the wicked*

Iob 21. 17.

be

be put out, and there destruction come upon them? Hee will divide their lives in his wrath: they shall be as stubble before the wind, and as chaffe that the storme carrieth away. God will lay up the sorrow of the father for the children, when hee rewardeth him, he shall know it: his eyes shall see his destruction, and he shall drink of the wrath of the almighty: for what pleasure hath he in his house after him, when the number of his months is cut off? This good man *Iob* knew something, in what condition death leaveth a wicked men, when it hath fetcht him out of this world: then is hee delivered up to the violent storme of Gods just indignation, the stubble is not more easily nor more confusedly scattered than hee: then commeth the reward of all his wickednesse, he was a doer before, from that time he becometh meerly a sufferer: then the fury of the almighty ceazeth upon him, his dailly drink shall bee nothing else, but the wrath of God: his pleasure after his death is altogether ended, and eternall wo lighteth upon him. Let us not stand only upon sentences, which may perhaps bee esteemed as lawes, which

great men easily break thorow and delude. Let us look into the acts of God, and consider his reall proceeding: wee have a notable example commended unto us by our Saviour *Christ*, to whom the father hath committed all judgement, and therefore he should not bee ignorant of Gods carriage. He remembreth a great man, *a rich man, which was cloathed in Purple and fine linnen, and fared well and delicately every day.* His wealth and great estate could not protect him from the stroke of death, that made an end of him, and so of the troubles of his life, if his life were acquainted with any.

But in what case did death leave him? our Saviour telleth us in these words.

*Ln. 16. 22. The rich man died, and was buried, and being in hell in torments, he lift up his eyes and saw Abraham a farre off, and Lazarus in his bosome, then he cryed and said, father Abraham have mercy upon me, and send Lazarus hat he may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame: but Abraham said, son remember that thou in thy life time receivedst thy pleasure, and contrariwise Lazarus paine:*

*now*

*now therefore is he comforted, and thou art tormented.* There was his answer, stopping his mouth, and leaving no place for any further hope of any good. While hee lived he was well; if any thing were a little amisse, it was fully recompenced with many pleasures: in the end he died, and in that death his troubles (if he had any) ended and his pleasures also. And where did death leave? in Hell: in what estate there? in torments: with what hope of help? he had liberty to cry and call, but there was no releefe: & it seemeth the man understood and feared so much, and therefore in his request hee was very moderate (if I may call it moderation, which was rather the faint request of a despairing heart) for he desired not to be taken out of Hell, to be placed in Heaven where *Lazarus* was: hee desired not to bee quitted wholly of his torments, and to possesse the joyes of Paradise: he knew it was in vaine to hope for or crave any such thing: And therefore like a faint-hearted, fearing, doubting, and despairing creature, hee begged a drop of cold water, a thing of nothing, soone dried

The sin-  
ners mi-  
sery, that  
by killing  
himselfe,  
seeks to be  
free from  
trouble.

up in the heat of that Furnace of fire where hee fried. In the measure of his request he shewed the measure of his hope, hee craves a thing of nothing, as knowing that nothing was to bee obtained.

This is all the deliverance from trouble, that thy act in killing thy selfe, and adding that unnaturall sin unto all thy other sins, can help thee unto : namely to deliver thee from sicknesse, by thy death, and that death eternall, to deliver thee from needlesse feare, by certaine danger, and that danger for ever remedlesse : to deliver thee from a little greefe, by endlesse wo, and that wee also unsufferable : to deliver thee from some discontent, by eternall vexation heaped up beyond measure : to deliver thee from the slight offence of a little sun-burning, by casting thee into the flames of Hell fire, that never shall bee quenched : to deliver thee from some disgrace among men, by making thee, as *Esay* speaketh, to bee *an abhorring to all flesh*. This is that sweet advantage that thou dreamest of, that thy death shall bring with it an end of all thy feares, troubles, and disgraces, indeed

*Esa. 66.24.*

indeed it is the most sure way to bring upon thee, all feare, trouble, and disgraces; it endeth present, and beginneth future troubles. It endeth short, and beginneth eternall troubles, it endeth easie, and tollerable evils, it beginneth wofull, and intollerable evils. So that there is no deliverance to bee hoped for this way, it turneth inconveniences into mischiefes, and turneth offences into hellish torments: in one word, it turneth a weary life that may bee helped, into a wofull death, that cannot bee helped. Hee that hateth thee with a deadly hatred, cannot devise to do or wish unto thee a greater mischiefe, than this, that thou unwisely concludest against thy selfe, therefore change thy minde while yet thou hast time, hurt not thy selfe, please not thine enemies, offend not thy God, quench not the light of life that he hath kindled in thy breast, break not the prison of thy body, in which God hath shut up thy soule as a prisoner for a season: it is neither a matter of justice for thee without commission to punish thy selfe with death: neither is it a matter of advantage for feare of falling into

danger, to throw thy selfe headlong into danger. Beare thy crosse with patience yet a little while, and trust in the mercy of God by Christ. So shall thy sinnes bee forgiven, thy life shall bee saved, and in due time peace shall bee restored to thy soule.

### CHAP. XXIX.

*Ob. 12, That hee is unworthy of life, and will not nourish it; and of the comforts of life, and that he must and will abstaine from using them. This objection answered.*

The  
twelfth  
objection.

**T**He sinner by this time partly afraid and partly ashamed of his former unjust and dangerous resolution, and seeing the iniquity and absurdity of it, lets it fall upon the ground: but is not yet won to that care and love to the preservation of his own life that should be in him: and therefore objecteth againe in a lesse violent manner (but very unkindly) saying, If I may not kill my selfe that have deserved to die, yet why should I cherish my

my selfe, that am not worthy to live ?  
is not life a gift and blessing of God ?  
is it not a talent of his wealth that he  
hath committed to our occupying ;  
that wee might bee faithfull, and hee  
might bee a gainer by the right use of  
it ? and first of all, as it is his gift and  
blessing bestowed upon me, I have been  
unthankfull to him for it, the unrea-  
sonable beasts, the senselesse trees and  
plants have been more thankfull for a  
viler and worse qualified life, than I for  
my life ; yea the stones and dead earth  
that have no life, have been more  
thankfull for a bare being, than I for  
my life adorned with excellent quali-  
ties ; and shall so unthankfull a man  
think to continue the use of so great a  
blessing ? And as it is his goods, and  
that talent that he hath committed to  
mee to use to his advantage, that hee  
might get glory by his own possession,  
I have been very unfaithfull, and have  
wasted the dayes thereof not only un-  
profitably, but also hurtfully : many  
dayes have been spent in ignorance  
while I knew not my duty : many dayes  
in sloth and idlenesse while I had no  
care to do my duty : many dayes in va-



Mat. 25. 25.

Luk. 16. 24.

nity while I sought my pleasure : many in wickednesse while I sought the satisfi-  
 fying of mine own lusts. And shall so  
 unfaithfull a servant, think to have still  
 in use such goods of his masters that he  
 hath done no good withall? was it not  
 sayd of the unprofitable servant, *take  
 the talent from him, and give it unto him  
 that hath ten talents.* And was it not  
 sayd to the wastfull Steward; *How is  
 it that I heare this of thee? give an  
 account of thy Stewardship, for thou  
 mayst bee no longer Steward.* Such a  
 Steward, such a servant am I, I have  
 made waste of the the dayes of my life,  
 I have brought no glory to God by  
 them, therefore I hold my selfe un-  
 worthy of life, and will not seek to nou-  
 rish it : besides I am not worthy of  
 meat, I will not eat : I am not worthy  
 of drink, I will never quench my thirst:  
 I am not worthy of my cloaths to cover  
 my wicked carcassee, nor of my bed to  
 rest my ungodly bones upon : I am not  
 worthy of thy company, of thy com-  
 fort, of these mercifull words of coun-  
 sell that thou givest mee : I am worthy  
 of nothing : cast me out to the dung-  
 hill as a crumb of unsavory salt, speak  
 no

no more unto mee, do no more service for mee, give nothing unto me, let me perish: I know how vile I am before God, and I am as vile in mine own sight, and let me be no dearer in your eyes: my sinnes make mee unworthy of all good things, and worthy only of death, and therefore in reverence to God I will abstaine from the use of all good things, and wait for deserved death.

O poore afflicted soule, these words do much move my compassion toward thee, to see that humility should become hurtfull to any poore servant of God, and that the confession of our unworthinesse should prejudice our comfort in God, and our releefe from God, even then when God doth offer releefe, and in those things wherein God doth offer comfort. Here is an error that must be helped. This error is not in thy confession of thine unworthinesse, therein we and all Gods children will joyne with thee, and every man, confesse that wee are not worthy of the least of Gods mercies, because we have been unthankfull for the comfort that wee have reaped by them, and have

Answer to  
this twelfth  
objection

Gen. 32. 11

Mat. 8. 8.

Luk. 15. 21.

Wherein  
the error  
of this ob-  
jection li-  
eth.

have also been unfaithfull not improving them to the prayse of God, we will say with *Iacob* unto God. *I am not worthy of the least of all the mercies and all the truth which thou hast shewed unto thy servant.* Wee will confesse unto *Christ* with the *Centurion*, and say, *I am not worthy that thou shouldst come under my roose:* And with the prodigall child, privy to his own riotous courses, wee will say to God, as hee sayd to his father, *Father I have sinned against heaven and before thee, and am no more worthy to bee called thy sonne.* If unthankfulnesse can make thee unworthy, we cannot bee wortny, that have been as unthankfull: and if unfaithfulnesse can make thee unworthy, we must stand by thee, and confesse as much against our selves: if any mans sin may make him unworthy, then are we as unworthy as any man, for wee also have sinned and justly displeased our God. But the error is in this, that, because thou dost judge thy selfe unworthy of the good gifts of God, therefore thou shouldst forbear to use them: alas! what should become of the creatures of God, if all should forbear to use his gifts that are unworthy

thy of his gifts. This must needs produce a generall decay of all Gods creatures.

Understand therefore these things following. First God doth allow his blessings, not to the worthy only, but to the unworthy also. Of him the Prophet saith, *The Lord is good unto all, and his mercies are over all his works.* Because the creatures are the work of his hands, therefore (without regard whether they bee worthy or not worthy) he will extend his mercy unto them. Of him the Lord *Iesus* saith, *He maketh his Sunne to arise upon the evill and the good, and sendeth raine on the just and unjust.* God is not ignorant either of the worthinesse of the good and just, or of the unworthinesse of the evill and unjust, but hee regardeth the necessities of all, and therefore because their grounds equally have need, in time of drought of the dew of heaven, and in time of winters cold, of the refreshing warmth of the Sunne, therefore hee gives the heat of the Sunne, and moysture of his clouds, to make all their grounds fruitfull, be the owners of those grounds good or evill, yet hee will

God allow  
eth his  
blessings  
to the un-  
worthy.

*Psal. 145. 9.*

*Mat. 5. 45.*

The un-  
worthy  
crave, ob-  
taine, and  
use Gods  
blessings.

Gen. 32. 11.

Mat. 8. 8.

will bee good unto them. Secondly, those men, that have in judgement found and acknowledge their own unworthinesse, yet in their necessities have made suit unto God, for those good things which they wanted, and have thankfully received and cheerefully used, the good things that God sent them. *Jacob* that acknowledged his unworthinesse, even then made request unto God for his mercy to be shewed him, saying. *I pray thee deliver me from the hand of my brother, from the hand of Esau, for I feare him, lest hee will come and smite mee, and the mother upon the children, for thou saydst; I will surely do thee good, and make thy seed as the sand of the sea, &c.* Hee earnestly craveth grace and mercy at Gods hands: and that hee may obtaine what he desireth, hee is bold to remember unto God his gracious promise: and hee doth all this even when hee had in the same prayer acknowledged his unworthinesse. The *Centurion* that held himselfe so vile, that hee was not worthy to receive *Christ* into his house, yet even then intreated mercy at his hands for his servant, saying; *Speak, the word only*  
and

and my servant shalbe healed. And his faithfull prayer found favour, for his servant was healed, yea that prodigall child, that is the pattern of all penitent sinners, when he did acknowledge his unworthinesse, yet even then hee made request for his fathers loving favour, saying, *Make me as one of thy hired servants.* And his prayer was heard, himselfe was received into grace, and hee obtained at his fathers hand whatsoever blessing a sonne might look for, so that never any well advised child of man, howsoever knowing himselfe unworthy of the love and mercies of God, did yet either refuse to use them when God did grant them, or to intreat God for them, when he felt want of them. Thirdly, the good blessings of God, by him given unto us, are therefore given that we should use them, that by the use of them we being refreshed, might see therein the fatherly care of God for us, and his continuall bounty and love to us, and might so be moved to give him thanks, and to trust in his mercy, and being so given, they ought not to be refused, yea they cannot without our great sinne be refused, for

Luk. 15. 19.

God giveth his blessings that they should be used to his prayse.

1 Tim. 6. 17

Psal. 104.  
14.

for in refusing them, we refuse God, and the free offer of his mercy, that hee giveth his blessings to bee used of us, Saint Paul teacheth us saying, *Trust not in uncertaine riches, but in the living God, which giveth us abundantly all things to enjoy.* He giveth all things: he giveth all things abundantly: and hee giveth that abundance to bee used and enjoyed. Therefore doth the Prophet David say, *Hee causeth grasse to grow for the cattell, and herb for the use of man, that he may bring forth bread out of the earth, and wine that maketh glad the heart of man, and oyle to make the face to shine, and bread that strengthneth mans heart.* All this increase of of Gods blessings, the Prophet affirmeth to be given for mans use, and also in some sort limiteth that use, shewing us what good God intendeth that wee should reap of his gifts, and hee intendeth his own prayse in this bountifull giving of his blessings. And therefore is it, that Saint Paul at *Lisra* commendeth to those Gentiles, the God that made the heaven and earth, commending him by his bounty in giving those things, so to make his goodnesse known. And therefore

Acts 14. 17.

Deut. 8. 10.

therefore he speaketh thus of him. *He left not himselfe without witnesse, in that hee did good, and gave us raine from heaven, & fruitfull seasons, filling our hearts with food and gladnesse.* This good did God for the Gentiles, he gave them the dew of heaven, and farnesse of the earth, with his gifts, hee filled their hearts, that is, satisfied their desires, and made them to rejoyce in the use of those gifts. And all this hee did for them, to this end, that they might know the boundlesse goodnesse of this God, and that his blessings, as so many faithfull witnesses might preach and declare this goodnesse of his, if by this means at the last they would turne back from their idols to serve and please him: and to this purpose serve the words of *Moses* unto the people of *Israel*, saying, *When thou hast eaten and filled thy selfe, thou shalt blesse the Lord thy God, for the good land which he hath given thee.* In these words he plainly signifieth unto us, that when God hath given us fruitfull habitations, and given us food and all necessary things, his meaning is, that we should receive and use his gifts, and give him thanks for his goodnesse.

Whosoever



Ioel. 2, 24.

Whosoever therefore refuseth to use the gifts of God for their comfort, contemne his bounty, and deny him his due prayse, while they refuse the things for which they should prayse him. And most excellent are the words of the Prophet *Ioel*, promising in Gods name these his blessings to the people, and requiring their thanks for them to bee returned unto God, saying, *The barnes shalbe full of wheat and the presses shall abound with wine and oyle, and I will render you the yeeres that the Grasshopper hath eaten, the cankerworme, and the caterpillar and the palmerworme, my great host which I sent among you, so shall you eat, and be satisfied, and prayse the name of the Lord your God, &c.* Consider rightly of these words: in them the Prophet teacheth us, that when God sendeth the fruits of the earth, his good blessings unto us, his meaning is, that we should eat, and in eating be satisfied, and for this satisfaction blesse Gods name. This is Gods meaning in sending them, and thou wilt not receive them, thou wilt not eat that thou mayst be satisfied, thou wilt not use them to the comfort and gladnesse of

of thine heart : is there not in thy course manifest contempt of Gods goodnesse ? as if thou didst say unto him, let him keep his gifts to himselfe, let him give mee none, I care not for them, I will not receive them, I will not use them, I will not be beholding to him for them ; verily this is the stubbornesse of an untoward child, that being in his foolish and froward nature, displeased with his father, refuseth to receive bread at his fathers hands.

Lastly, understand that this resolution to refuse the comforts of life, differeth but little from the former resolution to hasten violently thine own death : for that which thou thoughtest before to do with *Sauls* sword or *Achitophels* halter, thou wilt now do with foolish and wilfull abstinence, most idly pretending thy unworthinesse, as if in meere humility thou wouldst kill thy selfe. And if the matter be wisely considered, this course of weakning first, and after overthrowing thy life, will be found a more cruell act, than that of *Saul* or *Achitophel*, for they quickly rid themselves out of the paines of death, but thou like a cruell executi-

This abstinence is as dangerous to thy life, as violence can be.

Lam.4.9.

Portuis La-  
tro.Eratosthe-  
nes.

oner, dost kill thy selfe slowly, with a lingring kinde of torment. The Prophet *Ieremy* saith, *They that bee slaine with the sword are better, than they that are killed with hunger, for they fade away as they were stricken thorow, for the fruits of the field.* Let these words weigh with thee, and take heed that thou bee not a most cruell tormenter to thy selfe. The prophane histories report of a noble Roman, whose name was *Marcus Portuis Latro*, that being weary of a quartan ague, that hee had indured long, and whereof hee could not bee healed, hee killed himselfe with his sword. And they make like mention of one *Eratosthenes à Cirenæan*, the keeper of the famous Library of *Ptolome* in *Egypt*, that being long vexed with a disease, whereof he could finde no remedy, in the end by abstaining from meat, killed himselfe. Both out of discontent ended their own lives, one by laying violent hands upon himselfe, the other by withholding helping hands from himselfe: the one by applying that that did destroy life, the other by denying that that should preserve life: which of these

these canst thou excuse of murder? of the unnaturall murder of himselfe? and if both were murderers, which of them was the more cruel in the eye & judgement of the world? surely the second, that abstained from the good things that he might and ought to have used, for hee prolonged his first grieffe, and joyned a second grieffe (even the teeth of famine) to it, and so with a double prolonged plague consumed himselfe: whereas the other made quick dispatch: this fondnesse therefore in refusing to use the good gifts of God, because the conceit is entred into thy phantasie, that thou art unworthy of them, is not a fruit of Chrstian humility, inspired by the Holy Ghost, it is foolishnesse, it is extreame dotage: yea if I should call it by the right name, I should say it is high cruelty against thy selfe; besides that, it is vile unthankfulnesse against God, and the adviser was no other than the old Serpent that deceiveth the whole world.

Lay all these things together: first the bounty of God that giveth his blessings not only to the worthy but also to the unworthy, because the necessity

The conclusion of the answer to this objection.

both of the worthy and of the unworthy doth require it : and by unworthy, I do not meane the godly, that in true humility do judge themselves unworthy of Gods favour, (for God esteemeth them worthy) but I meane the wicked, whatsoever they think of themselves, (for God doth esteem them unworthy) even unto them doth God allow his good blessings. Secondly, the behaviour of all the wise and well advised sonnes of *Adam*, who even then when they see and acknowledge their unworthinesse, yet in the feeling of their necessities and wants, do make hearty prayer unto God, that he will be pleased to bestow his blessings upon them : and it is not only a liberty that nature taketh to seek for help in time of necessity, but it is the liberty that God in his mercy giveth to his servants, and which in piety and faith they do use, namely to flie to God their helper in all necessities. Thirdly, the purpose of God the giver of all good things, who giveth them not in vaine, but for our service and help, that wee might use them, and being cheared by their use, might return unto him with thanks for his


his goodnesse, so that whosoever refuseth to receive them and use them, deludeth as much as in him lies the good purpose of God, rejecteth the offered mercy of God, and intercepteth the prayse of God, while hee refuseth to receive and use that, by which God seeketh to merit and win prayse at his hands. Lastly, the nature and qualitie of the thing it selfe, namely the refusing of good things that God giveth and thou needest, it is a wilfull killing of thy selfe, while thou dost obstinately refuse to use the things that may preserve thy life : and it is a most cruell kinde of killing thy selfe, while thou dost consume and waste thy selfe by little and little, tearing thine own bowels with the teeth of inforced famine, continued and increased from day to day, for it is a more greevous thing to bee slaine by famine than by the sword : lay all these things together, and they do prove, this abstinence of thine grounded upon pretence of unworthinesse, to bee a foolish, ungodly, and cruell course. Put it therefore from thee, and use the love of thy friends, the help of the

1 Tim. 4. 4.

Physitian, the counsell of thy Minister, the cheerfull service of them that are about thee, use thy bed, thy cloaths, thy meat prepared for thy ease, thy covering, thy nourishment, use all the creatures of God in their kinds, and prayse God that thou mayst have them. Saint Paul saith, *Every creature of God is good, and nothing ought to be refused, if it be received with thanksgiving, for it is sanctified by the word of God and prayer.* It ought not, saith he, to bee refused, it ought to bee received with giving of thanks. And if we use prayer unto God, that it will please him to blesse unto us his own gift, which the word of God alloweth us to use, he will sanctifie it for our good: For God that giveth these things is good, the things themselves that God doth give are good, therefore the effect of them being Christianly used, cannot but bee good. Continue the opinion of thine own unworthinesse, but reject thy unwise purpose of refusing to use Gods creatures for thine unworthinesse.

## CHAP. XXX.

*Ob. 13, That either hee shall die before this temptation hee over-come, and so die in his infidelity; or that it will be renewed after death, as in the proper place, for then sinnes are brought to judgement. This objection answered.*

UR poore distressed sinner, reclaymed from the courses, that in his last objections he remembred, the first being a quick violent and apparent purpose of ending his own life, the second being a slow, dangerous, and close purpose of wasting his life, is not yet so freed from the troubled thoughts of death, that hee can with a quiet hope of life look to the God of life: and thus further out of remayning feare objecteth, to the disquieting of his own heart; though I may not hurt my life with violent hands, as first I thought to do, and must nourish my life with serviceable hands, which in the second place I thought not to have done, yet my life must come to an end by the condition

The thirteenth objection.

He feareth death for two causes.



Gen. 3. 19.

First, lest  
he die be-  
fore this  
temptati-  
on cease,  
that were  
to die  
without  
faith.

Job. 3. 13.  
Secondly,  
lest the  
accusation  
be renew-  
ed after  
death.

that all *Adams* children are subject un-  
to. God sayd to *Adam*, *in the sweat of  
thy face shalt thou eat bread, till thou re-  
turn to the earth, for out of it wast thou  
taken, for dust thou art, and to dust  
shalt thou return.* This was the con-  
dition of the first man, this is the condi-  
tion of all men, and among all it is also  
my condition, I must die, if I cherish  
life never so carefully. And this re-  
membrance of death (considering my  
present wofull estate) is fearefull unto  
mee two manner of wayes. First, I  
feare lest death should take mee away  
before I bee delivered from this temp-  
tation, as it may well do; for I may  
die to day, or to morrow, yea, I may  
die presently. And if I should so hastily  
die while this feare (directly contrary  
to faith) lieth yet upon my consci-  
ence, I should die in my infidelity,  
I should die without faith in *Christ*:  
and so to die without faith in the  
Sonne of God, is the high-way to eter-  
nall damnation, for the Lord *Iesus* saith,  
*he that beleeveth not, is condemned alrea-  
dy, because he beleeveth not in the name of  
the only begotten Son of God.* Secondly,  
if there should bee any ceasing and in-  
termission

termission of these accusing thoughts  
 before my death, yet I feare death be-  
 cause after death this accusation may  
 bee renewed, and the precedent cea-  
 sing prove no doing away for ever, but  
 only a deferring for a time of this  
 plague. And I have cause to feare  
 such a thing, because the right time of  
 preferring accusations against sinners,  
 is the time after death, when men must  
 come to judgement: as the Apostle  
 sayth, *it is appointed unto men that they*  
*shall once die, and after that commeth*  
*the judgement.* After death the soule  
 commeth to judgement, the book of  
 conscience must then be opened, and  
 accusations then or never must bee  
 heard: and if these accusations now be  
 so grievous unto me, now while judge-  
 ment is farre of, while there is place  
 for repentance, and hope of forgive-  
 nesse, surely they will then bee much  
 more fearefull, wofull, miserable, hor-  
 rible: therefore the remembrance of  
 death, come it sooner, or come it later,  
 come it before or after the stay of this  
 temptation, is fearefull unto me.

This objection is not hard to be an-  
 swered; thou fearest death two manner  
 of

Heb. 9. 27.

Answer to  
 this obje-  
 ction.

of wayes. First, lest it come before thou have overcome this temptation, and recovered peace with God by faith in our Lord *Iesus*. And thou fearest this hasty comming of death for two causes; one is because it is possible that it may so come, for we may (and must if God call) die presently: another, because it is dangerous so to die, thou takest thy temptation to bee directly opposit to faith, therefore if thou die before it bee overcome thou diest without faith, and to die without faith is sure damnation. Thus thou fearest deaths hasty comming, and to thy feare of death this way growing we will first make answer.

There is hope that thy temptation shall end before death come upon thee.

Against thy feare of death comming before thy temptation bee overcome, God giveth comfortable hope, that death shall not come before thy temptation be overcome. And it comes not at all, but by the appointment of God, neither sooner, nor later, than hee appointed it. For he sent us with life into the world, hee hath appointed the length of our life in the world, and the time and manner of our dying and departing out of the world, lieth only in his

his pleasure, of whom the Prophet saith, *To the Lord God belong the issues of death.* The set time for the producing of all his appointed works resteth in his own counsell. When the Apostles questioned the Lord *Christ* (after his resurrection) for the restoring of the Kingdome to *Israel*, hee made them answer, *It is not for you to know the times, or the seasons, which the father hath put in his own power.* And if the time of all his works bee put and placed only in his power, then the time of thy death, which is one of his works is put only in his power. But this God that hath the sole disposing of thy death, hath, as I said, given thee comfortable hope that death shal not come before this thy temptation bee overcome. For this wee have his gracious promise, delivered by the pen of the blessed Apostle *Paul*, saying; *God is faithfull, that will not suffer you to be tempted above that you bee able, but will give the issue with the temptation that ye may be able to beare it.* Here he promisseth an issue of every temptation, and also that the man burthened therewith, shall be able to beare it and overcome it.

*Psal. 68. 20.*

*Acts. 1.*

*1 Cor. 10.*

*13.*

it. And hitherto though this temptation hath been greivous unto thee, and in bearing of it thou hast felt and found thine own weaknesse, yet God hath supported thee, and thou hast been inabled to indure weary dayes and comfortlesse nights. And in the meane time, while this temptation hath lasted, for thy further strengthening thou hast injoyed many mercies of God, both in thy soule, and body, and estate, and friends; for hee hath not smitten thy soule with the stroke that fell upon *Nebuchadnezzar*, thou hast had, and still hast thine understanding free, to inquire after God, and hearken after his mercy, and hee hath not smitten thy body with the bile of *Egypt*, but thou hast been able in body to stand under thy burthen, and to performe many good services in thy calling: and hee hath not smitten thee in thy children, friends, and goods, with the rod of patient *Iob*, but thy estate remaineth safe, thy friends are cheerefull about thee, such mercies of God have accompanied thy affliction, and ministred comfort unto thee in the time of it. And in these things, one part of that  
promise

promise delivered in Gods name by the Apostle hath been performed unto thee, (*God will not suffer you to be tempted above that you bee able.*) Hee him- selfe that sent the temptation, gave thee strength to beare the temptation, and unto this day thou bearest it, though not without greefe, yet not without hope. Why then shouldst not thou withall cheerfulness, hope and pray, that God would performe unto thee graciously the other part of that promise (*but will give the issue with the temptation &c?*) Doth not the Apostle, when hee gives us that promise in Gods name, use a preface to perswade our hearts to hope for it, and pray for it, commending God, in whose name hee gives it, by the title of faithfull, saying, *God is faithfull that will not suffer you to be tempted above that yee be able?* Hope then in that faithfull God, pray unto that faithfull God, who hath already approved his faithfulness, in performing unto thee the one part of his promise, and as he is true and faithfull, he will (having freely bound himselfe) performe his whole promise, and give an issue of thy temptation, and thou shalt

that live to overcome it. And heere I will acquaint thee with an holy rule, which God observeth in the temptations of his servants, which rule offereth hope of deliverance from thy greivous temptation before death.

The rule is found in *Deuteronomie*, where *Moses* speaketh to the people of *Israel*, and remembring their weary wandring thorow a roaring and terrible wildernesse, and the many heavy accidents that in that wildernesse came unto them, sayth, that God led them that way, *to humble them, and to prove them, that he might do them good in the later end.* Gods meaning was, after a hard beginning to bring them to a comfortable end, when they were first humbled and proved. And very meet it is that Gods servants should be humbled: and it is right in God to prove his servants, whether they love the Lord with all their heart, and will indure with patience his good pleasure; and whether they will cleave unto him in danger, and put their trust in his mercies: and this prooffe is best made by crosses and troubles: for this cause doth God send troubles to his servants whom

*Dent. 8. 16.*

whom hee loveth, but alwayes with a reservation, in his good purpose, to do them good in the later end. Apply this unto thy selfe: It was fit that thou shouldst be humbled, to acknowledge thy selfe before God to bee dust and ashes, and laden with iniquity: to humble thee in this sort, God hath sent this crosse, do thou therefore *humble thy selfe under the mighty hand of God, that hee may exalt thee in due time.* It was fit that thou shouldst be proved, that thou mightest see thine own strength to bee but rottenesse, and dust; and that thou mightest shew thy love, thy patience, thy faith in God, that it might appeare whether God or thine own ease were dearer unto thee, and whether thou wilt glorifie him in adversity, as thou makest shew to do in dayes of peace and prosperity: and thus to prove thee hee hath sent this temptation: therefore now shew thy selfe a man, shew thy selfe a Christian, shrink not from God, murmur not at his visitation, suffer with patience, and pray in faith, and be constant unto the end. And he that hath brought thee into this temptation, as  
it

1 Pet. 5. 6.



it were into a roaring wildernesse, to humble thee, and to prove thee, will surely do thee good in the later end. Surely this rule offereth unto thee comfortable assurance, that before the end of thy dayes, thou shalt see an end of thy temptation, and such an end as shall bring thee more joy, than thy affliction doth now breed thee greefe.

If death  
come be-  
fore, yet  
there is  
faith even  
where this  
temptatio  
is strong.

But say that death do take thee away before thou hast overcome this temptation, and thou fearest it may do so, grounding thy feare upon two reasons, one is the possibility of it, (thou mayst die presently) the other is the danger of it, (thou thinkest that then thou shalt die in infidelity and without faith) if this danger were not, the possibility of dying, and death it selfe, whensoever comming, could be no just ground of thy feare: for the Patriarks and Prophets, yea *Christ* himselfe the Sonne of God, and his holy Apostles died, and all the Saints of God die. And it cannot be hurtfull to any, that is so common to all, except there bee some speciall danger annexed to it, that makes it hurtfull to one, that is not hurtfull to another.

another. This danger thou sayst is thine infidelity. And thine infidelity and want of faith, thou provest by the quality of thy temptation, which thou takest to bee directly opposite to faith, and the banisher of all faith. If therefore it shall appeare, that though thou die before thou hast overcome this temptation to thy liking, yet thou wantest not faith in *Christ*, even faith unto salvation, then there is no cause of feare.

Indeed this temptation argueth a root of infidelity to remaine in thee: for seeing the Lord *Iesus* hath borne our sinnes in his body upon the tree, and in bearing them hath taken them away, and hath washed and censed us in his blood: and seeing God the father of our Lord *Iesus Christ*, receiving satisfaction in the sacrifice of his Sonne, hath by an irrevocable word promised to forgive our sinnes, and to remember our iniquities no more: and these things both concerning the meritorious sacrifice of *Christ*, and concerning the faithful promise of God, are known, and have been made known unto thee: Surely this temptation of accusing

N n thoughts

In this  
temptation  
there is  
infidelity.

But where  
there is in  
fidelity,  
there may  
be faith.

Rom. 7. 22.

thoughts would long since have received an answer, if there had not been some root of infidelity remayning in thee, to give continuall nourishment unto it. But because there is some infidelity in thee, doth it therefore follow, that there is no faith? That is not so: there may be both together either in his measure and degree. Doth not Saint *Paul* tell us, that in himselfe, at the same time, there was one power which he calleth the Law of his minde, leading him to God and to the love of his Law, and another power which he calleth the Law of his members, leading him from God: and leading him to sinne, his words are, *I delight in the Law of God concerning the inner man, but I see another law in my members, rebelling against the law of my minde, and leading me captive unto the law of sinne which is in my members.* Can any things bee more opposite one to another, than these two laws of the minde and of the members, either striving to draw the man in whom they remayne, a contrary way, the one to God, the other to sinne? and yet they continue in the same man, at the

the same time, for his exercise, so long as hee liveth. The same Apostle telleth us concerning every renewed servant of God, that in him, at the same time, there remayneth, both naturall corruption, which hee calleth flesh, and infused grace, which hee calleth spirit, and either worketh striving each against other. His words are, *The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other: so that yee cannot do the same things that yee would.* The spirit in them, that is, infused grace, lusteth against corruption, to draw them unto goodnesse; and the flesh in them, that is, naturall corruption, lusteth against grace, to draw them unto wickednesse. Faith and infidelity, the one being the work of the spirit, the other the work of flesh, are not more contrary one to another, than the flesh and spirit from whence they grow, and yet they are present together: therefore with thy infidelity there may be faith in thee. The condition of a Christian man in his holy calling from darknesse unto light, is like unto the appearing of day after a darke night. It is a similitude

Gal. 5. 17.

Ro. 13. 12.

1. Thef. 5. 5

1. 2. 1. 10

much used by the holy Ghost in the Scriptures. Paul sayth, *The night is past, the day is at hand*: That is, the time of darknesse, in which you erred altogether is past, and God hath sent his word among you, by which, as by the light of the day, you may see the way to walke in. And in another place, *See are all the children of light, and the children of the day, wee are not of the night, neither of darknesse*: That is, wee live not in ignorance, wee walke not in ignorance, but God hath called us to knowledge, and by the light thereof, wee see the way before us, and walke on safely in it. Now we all know, that when the day beginneth to break, there is remaining a shadow of darknesse a long time, and that first growing light, is farre from the cleere and full light that shineth at noone day. But will any man say, that because of the remainder and mixture of darknesse in the beginning of the day, that therefore there is no light at all? every man would controule that assertion. Even so, God shewing mercy to them that were shut up in infidelity, giveth them faith, which beginneth to grow like the day light

light, in the first breaking forth of it, and with some faith there remayneth much infidelity. Shall any man therefore say, that because there is some infidelity still remaining, there is no faith at all; that saying were injurious to the new converted and weake Saint, and it were an unthankfull censure of Gods gracious work begun. Remember what thou hast read in the Gospell, of the honest man, that came unto the Lord *Iesus*, to intreat for his sonne that was possessed with a divell: he sayd unto our Saviour, *Lord I beleeve, help my unbeliefe*. He professed his faith, while hee confessed his infidelity, hee doubted not of the presence of the one, because he saw and felt the presence of the other: but knowing his faith to be tender and yong, and his infidelity to be old & strong, he craveth the help of the Lord *Iesus* to weaken his infidelity, and to strengthen his faith. Such altogether is thy case at this time, weak faith oppressed by strong infidelity, strong infidelity keeping the upper hand of weak faith: say unto the Lord *Iesus* as that man did, *Lord I beleeve, help my unbeliefe*. And if thou thinkest his

Mar. 9. 24.

Luk 17.9.

prayer to be defective, because he only craveth help against infidelity, and desireth not increase of his faith, unto the words of his petition, joyned the words of the petition, that the Apostles together made unto the Lord, saying *Lord increase our faith.* These words put together make a perfect prayer for this peculiar grace, that the Lord *Iesus*, of whose fulnesse wee receive grace for grace, will bee pleased to increase our faith, which wee finde to be weak, and to weaken our infidelity, which wee finde to bee strong. This do, and by the mercy of God, and goodnesse of our most milde Saviour, thou shalt finde an happy alteration in good time growing; and thou shalt have no cause to feare to die without faith, whensoever death shall come, yea though thou shouldest bee taken away before the full vanishing of this temptation, because hee dyeth not without faith, in whom, at his death, there is remayning some infidelity; neither dieth he without hope, in whom at his departure, there is remayning some feare: and unto God, thy covered, and almost smothered faith will appeare, when

when the same is hidden from thine own feeling.

But thou fearest death, not only this way, lest it should come before thou have wholly overcome this temptation, but thou fearest it also, though there should be a ceasing of the temptation before, namely that after death this accusation may bee renewed, because (as thou sayst) the right time of preferring accusations against sinners is, when after death they appeare before the Lord in judgement: and if the accusation now, while there is yet time of repentance, and hope of forgiveness, bee so heavy and fearfull as thou dost finde it and feele it, it must needs bee then much more heavy and fearefull, when there is left no time of repentance, nor any new course to bee taken for the obtayning of forgiveness. To this I answer, that if once thou overcome this temptation before death, thou needst not to feare the returne of it after death, if now it bee overcome & quenched rightly by such meanes as Gad hath appointed for the quieting of consciences, whereof it becometh thee to bee very carefull: for

If the temptation bee once rightly overcome it shall not return after death.



if thy temptation bee overcome by the knowledge and faith of the infinite mercy of God toward humble and contrite spirits, and of the vertuous mediation of *Iesus Christ* that lambe of God that taketh away the sinne of the world, gathered by hearkening to the doctrine of the Gospell, which is the power of God to salvation: and if this knowledge and faith bee accompanied with the love of God, that is so mercifull a father, & of *Iesus Christ* that is so gracious a redeemer, and with the love of thy brother, and with the hatred of sinne that is offensive both to God and to thy brother, assure thy selfe that accusing thoughts so silenced and quenched, shall not bee revived after death: and thy peace so grown by knowledge and faith so accompanied, is not a deferring of this temptation unto a fitter time, but a totall abollishing of it for ever. Hee that in this manner overcome his accusing thoughts on earth, shall never heare of them before God in heaven. Wherefore else doth the Lord *Iesus* say of the determination and censure of his servants (to whom hee hath committed the word of reconciliation)

conciliation ) either assuring forgiveness to the penitent beleever, or denouncing judgement to the impenitent and unbelievers? *Whatsoever yee binde on earth, shall bee bound in heaven, and whatsoever yee loose on earth, shalbe loosed in heaven.* Wherefore doth he speake thus of their determination and of their word, but that according to that good hope, which thou hast gathered unto thy soule from the word of God, in the writings of his Prophets and Apostles, and in the mouthes of his faithfull witnesses on earth, according to that good hope he will do unto thee in heaven. And in his judgement, both at thy last day, and in the worlds last day, he will not vary one jot from the straight rule of his word whereon thy recovered peace is grounded.

Mal. 2. 18

Indeed, if thou shouldst recover thy peace, and remove thy accusing thoughts with the remedy of Atheists, that like *Dauids* foole, *Say in their hearts, there is no God*, that is, there is no divine power governing the world in justice, and rewarding every man according to his works. If thou shouldst shake off thy temptation,

Psal. 14. 1.

with

Wis. 2. 2.

with that conceit of wicked men recorded in the book of wisdom, that say, *Wee are borne at all adventure, and wee shalbe hereafter as though wee had never been: for the breath is a smoak in our nostrils, and the words are a spark rayed out of our heart, which being extinguished, the body is turned into ashes, and the spirit vanisheth as the soft ayre: our life shall passe away as the trace of a cloud, and come to nought, as the mist that is driven away with the beame of the Sonne, and cast down with the heat thereof.* That is, no hand of God made us at the first, to be served with the obedience of our life, and when wee leave the world, wee shall not appeare before the face of any God to give account for our lives, for wee were borne by no providence and appointment of any higher power, but even as it happened, such a man to beget such a boy, such a mother to beare such a child: and when wee die, wee returne into earth and ayre, our bodies become dust, our spirits vanish as a puffe of winde, there is no difference after death between man and beast, both vanish and come to nothing; as wee were

were not before wee were borne, so wee shall not bee when wee are dead. If with these wicked conceits we seek to stifle and choak our own conscience, or falsely flatter our selves with the security of contemners, despising all the threatnings of God, *So that when they heare the words of the curse, they blesse themselves in their heart, saying, wee shall have peace, although wee walke according to the stubbornnesse of our own hearts:* that is, the threatnings of Gods displeasure are not to be regarded, I esteeme them no more than the winde that breatheth over mine head, and I shall be well enough whatsoever God say, and I will hold on my course without any feare of God. If upon any such sandy and deceitfull ground thou shouldst build thy peace, and by such device, shouldst make dull, rather than quiet thy troubled conscience, verily thy accusing thoughts would returne like so many furies after death, charging thee with all thine impieties before the face of thy Judge. The Athiest shall know that there is a God, as it is said in the Psalmes, *Doubtles there is a God that judgeth the earth.* The Sadduce

Deu. 29. 19.

Psal. 58. 11

Luk. 16. 2.

Deu. 29. 20.

Ier. 31. 34.

Exo. 18. 22.

Sadduce shall know that there is a life after this, when hee shall be called to answer, as it is sayd of the evill Steward, *Give accounts of thy stewardship, for thou mayst bee no longer Steward.* And the contemner shall know the power of Gods displeasure, when *the wrath of the Lord and his jealousie shall smoak against that man, and all the curses written in Gods book shall light upon him.* But if thy accusing thoughts bee put to silence by the knowledge and faith of Gods mercy, and of *Christ* his merit, accompanied with repentance and true conversion to God, as hath been said: if by the promises and rules of Gods word, thy peace while thou livest bee recovered, assuredly thy sinnes shall never bee layd to thy charge after death, for otherwise there were no faithfulness in God, nor truth in his word, wherein hee hath thus spoken, *I will remember their sinnes no more.* And in another place, *All his transgressions that hee hath committed, they shall not bee mentioned unto him.* Therefore if it shall please God, by the meanes that is applyed unto thee, out of his word, to deliver thee from the storme

storme of this temptation whilst thou livest, thou hast no cause to feare the renewing of it after death, nor in that name to feare death.

And because thou art troubled with such fantastickall feares of death (that indeed is naturally fearfull to all men) let mee acquaint thee with the condition thereof to a *Christian*; it came indeed into the world by the sinne of our first Parents, and by the holy and just judgement of God it was imposed upon us as a punishment of sinne, depriving us of all present good things, and plunging us into eternall evils. But when the Sonne of God suffred death for our sinnes, and by his suffering gave satisfaction to the justice of God, hee then slew and destroyed death it selfe by that death of his, and took away all deadly and killing power from that dissolution of ours which wee call death, and made it unto all beleevvers a gate and passage into life, putting an end unto all their present troubles, and bringing them to the possession of endlesse happinesse. So that it is to them as the evening is to the labourer, when he both resteth from his former weary work,

Death is not to be feared for any thing of a good man.

Esay 57. 1.

work, and also receiveth the reward for which hee wrought. For the body henceforth is layd up in the grave, as upon a bed of ease, where it shall never after, either shake for cold, or faint for heat, where it shall never after feeleeither hunger or sicknesse, or bee wearied any more with painfull labour. That is it, that the Prophet meaneth when hee sayth, *Peace shall come, they shall rest in their beds every one that walketh before him.* That is, the righteous man, that treading in the paths of Gods commandements, walketh with him in his holy obedience, hee at his journies end, in his body shall lie down to rest in his grave, as on his bed, and much peace shall bee his portion; and as for the soule, from thenceforth, being uncloathed of his earthly covering, and removed out of his tabernacle and house of clay, it ascendeth up unto *Iesus Christ*, and being cloathed with glory, it hath an happy abiding with him, in heaven, where it injoyeth the most comfortable presence of *Christ* his Redeemer, and the desired fellowship of those redeemed, that are already passed out of the wilderness of this

this wicked world into the Paradise of eternall delight. So did the Lord *Iesus* promise to the dying Theefe, when he sayd unto him, *This day thou shalt bee with mee in Paradise.* So did the Apostle *Paul* wish unto himselfe, when he expressed his minde in these words, *Desiring to bee loosed and to bee with Christ, which is best of all.* And the same Apostle, speaking of the death of all the faithfull, sayth in this wise, *Wee know that if our earthly house of this tabernacle bee destroyed, wee have a building given of God, that is, an house not made with hands, but eternall in the heavens.* Here is the change of the soules dwelling, from a ruinous house on earth, to an eternall house in heaven. Afterward the same Apostle saith, *Wee are bold and love rather to remove out of the body, and to dwell with the Lord.* Here is the change of the soules company; on earth it converseth with mortall men, in heaven it dwelleth ever with the immortall God. This is all the hurt that death can do unto us (if this were to be called hurt) it bringeth the body to rest in the grave, and it bringeth the soule to present glory with

Luk. 23. 43.

Phil. 1. 23.

2 Cor. 5. 1.

2 Cor. 8. 5.



1 Cor. 15.  
55.

with God, and all the dangerous, deadly, and killing power that originally it had, by any confederacie with sinne, all that is taken away by the death of *Iesus Christ*. And if it were sometime to bee feared as a poysoned Serpent of the old Serpents brood, yet it is so spoyled by that Serpent that was lifted up upon the crosse, that it hath neither tooth, nor sting, nor any poyson left to hurt any beleever. Heare to this purpose, the words of Saint *Paul*, *O death where is thy sting? ô grave where is thy victory? the sting of death is sinne, and the strength of sinne is the law: but thanks bee unto God, which hath given us victory through our Lord Iesus Christ.* Death therefore cannot bee hurtfull to the beleever. And if while he live, hee take such order, and finde such favour, that God will be pleased in *Iesus Christ* to send him a discharge of his finnes by faith in his sonne, hee hath no cause after death to feare the reviving of his accusation, though the legions of lying divels, whose malice makes them accusers of the Saints before God, should altogether cry out against him, as Saint *Paul* teacheth us saying,

Rom. 8. 33.

saying, *Who shall lay any thing to the charge of Gods chosen? it is God that justifieth, who shall condemne? it is Christ which is dead, yea or rather which is risen againe, who is also at the right hand of God, and maketh request also for us.* Thou hast no cause to feare death, or any thing that followeth death, if while thou live thou returne to God, and recover his favour in *Iesus Christ*: for there is full discharge against accusation and condemnation (both in this life, and after this life) in the free love of God, and most meritorious intercession of our Lord *Iesus Christ*.

CHAP. XXXI.

Ob. 14, *That all things that minister delight and comfort to others, are mingled with greefe and feare to him.* Answer to this objection; with a conclusion concerning this burthen of accusing thoughts, recapitulating the Grounds of hope that it may be cast off from us, and the Rules of advice how to cast it upon God.

**T**HE storme is over: our afflicted sinner by this time hath no cause any longer to dreame

The fourteenth objection.

of terrifying death : and were it not that one dram of bitternesse disseasoneth the comforts of life that God hath lent unto him, hee should grow to some reasonable temper. But one thing hee hath cause to complaine of, and let us heare him, that we may (understanding his griefe) bee the better able to help him. Hee telleth us of a heavy case, his sleep hee sayth, is not quiet, but mixt with fearfull dreameſ: at his table his minde taketh in more sad thoughts, than his mouth doth bits of meat : the voyce and face of his old acquaintance and former friends doth now revive his greefe, so oft as hee doth either see them, or heare them : the fairest roomes of his house, which hee had trimmed up for his delight, if hee come into them, do strike him with greevous terrour : and all those things that hee delighted in before, are new matter of sorrow and heaviness unto him, and it is his only content (though without content) to sit alone in darknesse. This he taketh to bee some curse of God following him, and an evident signe of Gods just and fearefull anger following him :  
for

for what should make Gods good creatures, (other mens comforts) to bee discomforts to him, but the only displeasure of God?

To this I answer, that it is very likely that it is so, and will continue to be so with him, so long as this Burthen of accusing thoughts lies heavy, remaining upon his wounded conscience. It is a very kindly effect of it, that hath grown out of it, and will vanish with it.

Thou sleepest and eatest with a wounded heart; and hence it is, that while thou sleepest & eatest, thou still feelest the smart of thy wounded heart. Thy ancient friends and former wonted delights appeare unto thee now, when thou art not fit to take pleasure in them, as before time thou didst, and that maketh thee at the present to be the more troubled, thinking upon thine old liberty now lost. And the things prepared for thy pleasure while thou wert capable of pleasure in the contrary disposition of thine heart, (bent altogether to feare and sorrow) do now bring forth a contrary effect unto thee, even increase of sorrow. And a desire of shadow and solitari-

Answer  
to this ob-  
jection.

Lam. 3. 28.

nesse (though they bee hurtfull) doth follow a grieved minde, as *Jeremy* sayth, of the man that beareth the yoke in his youth, *Hee sitteth alone and keepeth silence, because he hath borne it upon him.*

And this desire of darknesse and solitarinesse, either is an effect of mortification in him that is crucified to the world (seeing the world crucified to him) or else it groweth, partly out of shame, and partly out of anger, that things are in no better tune; and upon the recovering of thy peace, and ceasing of thy temptation, this trouble will certainly vanish away. In the meane time, give place to this griefe as little as thou canst, and strive to rejoyce in the Lord, and in the good blessings he hath bestowed upon thee, and pray him that bestowed good things upon thee, to give thee a free heart to take comfort in his gifts, that thou mayst bee provoked to prayse his name. And with all, craue and use the counsell and help of some learned and skilfull Physician, for there is something in this griefe, that hath need of his judgement and diligence. And *the God of hope fill thee with all joy, and peace in beleeving, that thou*

Rom. 15. 13.

*thou mayst abound in hope, through the power of the holy Ghost, Amen.*

And now after some delay in answering such objections, as the unquiet soule hath made out of his greivous feare, let us grow unto a conclusion, concerning this burthen of accusing thoughts: and let us gather together briefly and orderly, the scattered grounds of hope, that this burthen may be cast off (when God shall be pleased to give his blessing) and the scattered rules of advice, that reach how to cast it upon God.

Con clu-  
sion concer-  
ning this  
burthen of  
accusing  
thoughts.

Grounds  
of hope  
that it  
may bee  
cast off up-  
on God.

And for grounds of hope, that this burthen of accusing thoughts may be cast off upon God for the sinners ease, it hath been shewed and proved; First, that his sinne, not being that sinne that is called blasphemy against the holy Ghost, is a pardonable sinne, though certainly worthy of a thousand damnations. According to that saying of *Christ* in the Gospell, *Verily I say unto you, all sinnes shalbe forgiven to the children of men, and blasphemies wherewith they blaspheme.* Secondly, that the Lord *Iesus Christ* hath commanded him, and by his commandement, given

Mark. 3. 28

Luk. 11.4.

Ier. 31.34.

Eze. 18.21.

him leave to aske forgiveness of sinnes, and hath drawn for him a forme of petition, by which to crave that forgiveness of our heavenly Father, when hee taught him in the Gospell to say, *Forgive us our sinnes, for even wee forgive every man that is indebted to us.* Thirdly, that God the father of our Lord *Iesus Christ*, who is rich in mercy to all that call upon him, hath promised, both to forgive, and to forget all our sinne and iniquity. In those gracious words recorded by *Ieremy*, *I will forgive their iniquity, and remember their sinnes no more.* Fourthly, the conditions to bee observed on our part, which God requireth where hee forgiveth sinnes, and upon which hee doth most assuredly forgive sinnes, have been shewed to be these three.

First, repentance bringing forth in us amendment of life, according to that saying of the Lord in *Ezekiel*, *If the wicked will return from all his sinnes that hee hath committed, and keep all my Statutes, and do that which is lawfull and right, hee shall surely live, and shall not die: all his transgressions that hee hath*

hath committed, they shall not be mentioned unto him, but in his righteousness that hee hath done, hee shall live. Secondly, love unto our brother, in forgiving unto him whatsoever wrong he hath done unto us; according to that saying of the Lord *Iesus* in the Gospell, *If yee do forgive men their trespasses, your heavenly Father will also forgive you.* Thirdly, faith in God, expecting at his hands that mercy that he hath promised to grant, and expecting it, in and for his Sonne *Iesus Christ* his sake, in whom all the promises of God are yea and amen; according to that most precious saying of the Lord in the Gospell, *Verily, verily I say unto you, what soever yee shall aske the father in my name, he will give it you.* These are grounds of truth, giving hope unto us, that the Burthen of accusing thoughts, may bee cast off and turned upon God, for the ease of the poore sinner.

Math. 6.14.

John 16.23

The Rules of advice, in observing wherof this Burthen is cast upon God, and the neglect whereof hindreth the casting of this Burthen upon God, are these. First, that without denial, excusing, or extenuating of his sinne, he do

Rules of advice, how to cast this burthen upon God,



ingenuously and fully confesse unto  
 God his sinne, saying with the Pro-  
 phet in the Psalme, *Against thee, against  
 thee only have I sinned, and done evill in  
 thy sight.* For hee that seeketh by any  
 meanes to hide, extenuate, or excuse  
 his sinne before God, as if hee had not  
 offended, or had not deserved wrath  
 by his offence, shall not bee pardoned,  
 but hee that freely confesseth, shall  
 finde favour. *Salomon* sayth in the  
 Proverbs, *He that hideth his sinnes, shall  
 not prosper, but he that confesseth and for-  
 saketh them, shall have mercy.* Secondly,  
 let him patiently beare, and without all  
 murmuring, the stroke of Gods hand,  
 which his confessed sins convince him  
 to be most worthy of, and let him say  
 with the Church, *I will beare the wrath  
 of the Lord because I have sinned against  
 him.* For murmuring and impatience  
 provoketh God more. The Prophet  
 sayth thus of God, *With the froward  
 thou wilt shew thy selfe froward.* But pa-  
 tience winneth favour at Gods hands  
 for deliverance. The Apostle *Peter*  
 sayth: *Humble your selves under the  
 mighty hand of God, that he may exalt you  
 in due time.* Thirdly, hee must now  
 hate

Psal. 51. 4.

Pro. 28. 13.

Mic. 7. 9.

Psal. 18. 26.

1 Pet. 5. 6

hate sinne that hath been so chargeable unto him; and inquire after the will of God, and do it. As Saint Peter likewise teacheth us saying, *Amend your lives and turne, that your sinnes may bee done away.* For he that continueth with delight in sin shall never finde favour, but heapeth up more wrath unto himselfe, against the day of wrath: the Prophet sayth, *Him that loveth iniquity doth his soule hate.* A fourth advice is, that hee hath compassion upon his fellow servant, and forgive the offences of his brother, putting from him all purpose of seeking revenge for injuries received. As Saint Paul adviseth saying, *Forbearing one another, and forgiving one another, if any man have a quarrell to another.* For he that hath no pittie upon his brother, and exacteth satisfaction of him, shall finde no pittie with God, and shall bee sold to pay the uttermost farthing of his own debt. As the Lord Iesus hath plainly sayd, *If ye do not forgive men their trespasses, no more will your father forgive you your trespasses.* A fift advice is, that he inform himselfe daily more and more of the mercy of God, and merits of Iesus Christ, by searching the

Act. 3. 19.

Psal. 11. 5.

Col. 3. 13.

Mat. 6. 15.

Ioh. 20, 31.

Heb. 11, 6.

Hos. 14, 1.

Psal. 53, 4.

the Scriptures, that do beare witnesse therto, that he may by this means grow to beleve in God, whereunto the written word affordeth great help, for the saying of *Iohn* is true of all the Scriptures. *These things are written that yee might beleve.* And without faith that stayeth our minds upon God in the merit of his Son there is no accessse unto God, as wee are taught by the Apostle saying, *Without faith it is impossible to please God.* Lastly, he must with sighes and grones, with humble and hearty prayers, sollicite the Majesty of God continually, that hee will be pleased to respect him with favour, and to forgive his sinnes; as the Prophet *Hosea* teacheth us, saying, *ô Israel, returne unto the Lord thy God, for thou hast fallen by thine iniquity: take unto you words, and turne to the Lord, and say unto him, take away all iniquity, and receive us graciously, so will we render the calves of our lips.* The neglect of this duty of praying to God, is esteemed to bee a marke of a wicked man: For of them whom he calleth works of iniquity, the Prophet sayth, *They call not upon God.* In these few rules of confession, patience,

ence, repentance, love, faith, and prayer, stands the right casting of this Burthen upon God. These things let him practise constantly, and God will ease his wearied conscience. And thus have we declared, what Burthens are heere meant; and what it is to cast every such Burthen upon God.

Which things understood, we have the Prophets meaning, in this Precept of our Text, *Cast thy Burthen upon the Lord*: That is, in all thy trouble seek help and deliverance at Gods hand, depending upon him.

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CHAP.

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## CHAP. XXXII.

*Of the second part of the Instruction, namely the Promise; that it is fitted to Davids present Burthens, which were two; the one, poverty and want of necessaries; the other, a fall from his honour.*

The promise of recompence.



OW we come to the promise of recompence, following in these words. *And hee shall nourish thee. hee will not suffer the righteous to fall for ever.* The rules of holy counsell given us of God, are alwayes enriched with liberall promises of his blessing, that wee may know that it is not in vaine to hearken to his voyce, nor either dangerous or fruitlesse to follow his direction. When the Lord *Iesus* sayd to one that talked with him, *This do*, so giving him direction, there followes a promise in these words, *And thou shalt live*, assuring him of good successe, in following his commandement. And unto all the precepts, instructions, and advices of almighty God (as noting the sure successe that followeth the keeping of them) may

Luk. 10. 28.

may the words of the Prophets be added, *If yee consent and obey, yee shall eat the good things of the Land.* That is, if ye will hearken to the voyce of God, and do what he commandeth, hee will prosper your wayes; and you shall live comfortable in the land that he hath given you to dwell in. For all the precepts, instructions, and directions God gives, are precepts, instructions, and directions of holinesse, justice and wisdom, that cannot either hurtfully or fruitlessly mis-lead us. The wicked say to God, *Depart from us, for we desire not the knowledge of thy wayes: who is the Almighty that wee should serve him? and what profit should wee have, if wee should pray unto him?* and the Prophet Malachy chargeth the wicked of his time to have spoken stout words against God in this manner; *Tee have said, it is in vaine to serve God, and what profit is it that we have kept his commandments; and that wee walked humbly before the Lord of hosts? Therefore we count the proud blessed; even they that work wickednesse are set up, and they that tempt God, yet they are delivered: this is the opinion of the wicked, that the com-*  
mandments,

Esay 1. 19.

Job 21. 14.

Mat. 3. 24.

Mal. 3. 18.

Psal. 19. 11.

mandements, instructions, and directions of God, carry with them no assurance of good successe: they can devise and appoint more safely and more profitably for themselves. But God sayth to the righteous that hearken to his courses, and follow his commandements, that when he hath done according to justice and goodnesse, both to the one sort, and to the other, *then shall you returne, and discern between the righteous and wicked; between him that serveth God, and him that serveth him not.* Gods judgement shall make a sensible difference between them, while the wicked miscarry and perish, that despised his counsell: and the godly prosper that follow his counsell. For of all the counsell, and of all the commandements of God, the Prophet David sayth, *By them is thy servant made circumspect, and in keeping of them there is great reward.* For when a man doth honour God by his obedience, as a just commander, and a wise adviser: then out of his goodnesse hee furthereth and strengtheneth that good successe that dependeth upon his rule. Hearken then unto the voyce of God,  
follow

follow his holy direction, and all things shall go well with thee.

But let us look to the words of this promise, *And hee shall nourish thee, hee will not suffer the righteous to fall for ever.* The promise hath two parts. The whole is delivered by *David* in such words, as might most fitly answer to those burthens, that at that time lay most heavie upon his own soule: that, as having recovered comfort to himselfe, hee instructeth others to seek the like: so instructing others how to winne their comfort, hee might together confirme his own more and more.

Now the burthens that at that time were most heavy to *David*, were two; first, poverty and want of necessaries for him and his followers: secondly, a great fall from the honour that he lately enjoyed in *Israel*. His poverty appeareth plainely in the history of his troubles. When *Jonathan* by his arrowes gave him warning to flie, he left all that he had, and came in bare estate, to the house of *Abimelech* the Priest, and of him obtayned the sword of *Goliath* (for he brought not with him, for haste, so much

The words of the promise are fitted to his own present burthens,

Which were two, one was poverty and want.



1 Sam. 25. 5

much as a weapon of his own) and certaine loaves of shew-bread for him and for his men. From thence hee fled to *Achish* King of *Gath*, but darst not stay there. Then came he into the wilde countrey of *Juda*, a place of no plenty: there his number increased daily to the increase of his necessity: and the inhabitants became his enemies, not relieving his want, but betraying him and his haunts to *Saul*. Where while he stayed, there fell out a notable thing, that sheweth how poverty pinched him. There was a certaine rich man named *Nabal*, that sheared his sheep, and prepared great cheere for his shearers. To him *David* sent ten yong men with this message given to them; *Go to Nabal, and aske him in my name how he doth, and thus shall you say for salutation, Both thou and thine house, and all that thou hast be in peace, wealth, and prosperity. Behold, I have heard that thou hast shearers: now thy shepherds were with us, and wee did them no hurt, neither did they misse anything all the while they were in Carmel: aske thy servants, and they will shew thee. Wherefore let these yong men finde favour in thine eyes* (for  
we

*wee come in a good season ) give I pray thee what soever commeth to thine hand, unto thy servants, and to thy son David.*

This petition, to beg from a churles dinner, favoureth of no great abundance: and when hee was repulsed of *Nabal*, and his yong men returned empty, bringing nothing to him from *Nabal*, but churlish words, he became suddenly intraged, and armed foure hundred men, and went that evening with them, with resolution to slay the churle, and all that belonged to him before the morning, which hee had certainly done, if hee had not been met, and stayed in the way by *Abigail* the prudent wife of *Nabal*. Now we know what maketh the Lyon to roare, and the Wolfe to bee furious, even hunger, when they seek for their prey. And had not *David* been at that time a hungry Lyon, if his state without touch of want could have borne that repulse of *Nabal*, he could never have resolved upon so violent and cruell a course. This history most clearly sheweth, that at this time a heavey burthen of a poore estate pressed his soule. Therefore in setting down this promise, he

His other  
burthen  
was a fall  
from his  
former  
honour.

useth words of encouragement to others, that agree fitly with his own condition, and serve conveniently to confirme his own hope.

And as he was poore, so also he was fallen from the honour that hee lately enjoyed in *Israel*, and in a manner lay dejected at the feet of his enemies, to bee trampled upon. For hee had been a great man in the Court of *Saul*, and in the eyes of all *Israell*. First in his Fathers house, and in the midst of his brethren, by *Samuel* sent of God, hee was annoynted to be King in *Israel*. Secondly, when the evill spirit, sent of God to vex *Saul* did invade him, and he was in the fits of his furie, then *David* was sent for to the Court, and played on his Harp before *Saul*, and procured him ease, and a ceasing of his fits, for the evill spirit departed from *Saul*. Thirdly, when a battell was betwene *Israel* and the *Philistims*, and there came forth daily, out of the host of the *Philistims*, a mighty man named *Goliath*, of the Town of *Gath*, and defied *Israel*, from whom all the people fled: then *David* accepted the *Philistims* challenge, and slew him, and

put away the shame from *Israel*, for which honourable fact, the women prayſed him in their Song, ſaying, *Saul hath ſlaine his thouſand, and David his ten thouſand*. Fourthly, *Saul* made him a Captaine over a thouſand men, and whitherſoever *David* led them forth, hee behaved himſelfe wiſely, and valiantly; for the Lord was with him, and made him to proſper, and all *Israel* loved him. Laſtly, *Saul* gave him one of his daughters to wife, and he became the Kings ſonne in law: and he did eat meat at *Sauls* Table: and *Jonathan*, *Sauls* ſon, made a true league of amity with him, and all the Gallants of the Court regarded him. Such had been the ſtanding of *David* in a lofty heighth of honour.

1 Sam. 17. 7

And now from this heighth of honor, hee was fallen low into contempt before his enemies. For, from his houſe, his wife, his deare friend *Jonathan*, from the Court, the City, and the Tabernacle; from his honourable office, company, and eſtate, hee was glad to flie, and to flie into the Wilderneſſe, into Woods, and Caves, and holes to hide his head; where the company

that hee had, resembled the place in basenesse. For (besides those of his fathers house) there gathered unto him, men that were in trouble for their evill deeds, that brought them within danger of law: men that were in debt, and owed more than they were worth, and durst not shew their heads: and men that were troubled in minde, oppressed with sorrow, affrighted with feares: this was his company, as it were the skum of the people, a rout of lawlesse ones. He was in the Kings displeasure: and the Kings eares were ever open to all malicious and slanderous reports made against *David*: and upon every discovery of  *Davids*  abiding in any place,  *Saul*  was ever running fourth with his Army against him. Thus was hee fallen from that height of honour in which sometimes hee stood. And the promise of Gods help, and of ease from God, that hee giveth to them that cast their Burthen upon God, hee delivereth and putteth down in such words as are fitly answerable to his own present condition, fallen into such disgrace (*he will not suffer the righteous to fall for ever*) that while hee giveth

to other men a rule, how to recover comfort in their afflicted estate, hee might withall confirme his own conceived comfort more strongly.

CHAP. XXXIII.

*The Promise divided into two parts : in the first part is shewed, that God will nourish his poore that attend upon his hand, and that he sendeth enough for all in generall, and giveth his gifts by a particular providence to every one.*

**B**UT forasmuch as hee delivereth this Promise for the incourgement of others, let us so handle it, as that others may see their interest in it. *And he shall nourish thee, he will not suffer the righteous to fall for ever.* This promise falleth of it selfe into two parts, the first is in these words, *And hee shall nourish thee :* the second is in these words, *He will not suffer the righteous to fall for ever.* The first part of this promise meeteth with the Burthen of poverty and want in this present world, and therefore

The first part of this promise is the poore mans promise,

may bee called the poore mans promise, who doth not look high about the point of nourishment, and doth not complaine except hee feele some want thereof. In the poore mans house are not heard the complaints that great men make, as that the King frowneth upon him, and hee is forbidden to come into his presence; that his child is stollen from him, and meanly marryed against his liking: that hee hath lost a great estate by the wrack of such a ship, by the breaking of such a Tradesman, and by the falshood of such a servant. These and such like are the complaints of great men, and never heard in poore mans houses, but their complaints are commonly these: I am not able to pay my debt, I am not ready to pay my rent, and I feare to be cast into prison for the one, and to be thrown out of my house for the other: I have no provision against the cold winter, nor mony in my house to make provision: the raine beats in at every corner of my house, and I am not able to reparaire it: my wife, my selfe and children want both meat and cloaths, and winter comes on upon us: and these hard

hard times afford much expence, and little getting: charity is become cold, and her benumbed hands now give no almes: Justice also is grown very slee-  
py, and scarce holds up her head to reckon with the labourer, and to give him his hire: and how we shall be fed, cloathed and nourished, I cannot tell. These are the poore mans complaints, and this promise meeteth with these complaints and assureth nourishment, and therefore it may very well be called the poore mans promise.

For the truth of this promise, that God will nourish them that cast their Burthen of want upon him, that is, attend reverently in well doing upon his hand for maintenance, it appeareth plainly by the Lords bounty, hee gave unto *Adam* and unto his posterity, all the fruits of the earth, and all the herbs of the field, he gave unto *Noah* and to his Sonnes, all living things that breed and live, either in the ayre, or upon the Land, or in the Sea: this large grant is registred by *Moses*, saying, *The feare of you and the dread of you shall be upon every beast of the earth, and upon every fowle of the heaven, on all that*

God will nourish his poore that attend upon his hand.

Hee sendeth inough for all in generall.

Gen 9.2.



*moveth on the earth, and upon all the fishes of the sea : into your hands are they delivered, every thing that moveth and liveth shall be meat for you, as the green herbe have I given you all things.* Heere is provision enough, feare not want : the great depths of the sea, the spread plaines of the earth, and the vast compasse of the ayre, are Gods store-houses, filled with food and provision of all kinds for thee : so that there must bee no fish in the sea, no fowles flying through the ayre, neither herb, fruit, nor beast upon the face of the earth, if there bee no food for thee. Yea all living creatures must want food before man can want food, because even all those other creatures are appointed and given to man to be his food.

God sendeth enough for all, but covetousnesse intercepteth it, and the poore cannot get their part.

But thy present poverty maketh thee to say, thou fearest not but God will alwayes send enough for all, but thou seest that craft, covetousnesse, and oppression gather such superfluous abundance into some mens hands, that thou art afraid, lest that out of that sufficient store that God doth send for all, thou shalt not bee able to get a sufficient portion for thee and thine.

Thou

Thou confessest that God in this world, as a great Lord in his family, maketh provision and allowance fully and plentifully : but men as unfaithfull Stewards, make unequall divisions, and some have to much, to serve even their intemperate and immoderate lusts ; and others have too little to serve even their necessary uses : and therefore though thou fearest not but God will send, yet thou fearest how thou shalt get sufficiencie.

To cheare thy heart against this feare, know that God sending his blessings, sends them not blindly : as also when hee taketh them away, hee doth not take them away blindly : but both in giving and taking away, he appoynteth who shall be filled, and who shall remaine empty, by a providence reaching particularly to every person, both great and small. Therefore doth hee challenge it to be his work, when any becommeth rich, or remayneth poore, when any is filled with his blessings or remayneth empty : and the faithfull do so acknowledge it. *Hanna* the mother of *Samuel*, sayth of him, *The Lord maketh poore, and maketh rich, bringeth low and exalteth.*

God giveth his gifts by a particular providence to every one.

2 Sam. 2. 7.

Esay 65.13

Psal 37.19.

*exalteth.* Yea God doth challenge it to bee the work of his hand, guided by judgement and mercy, for the good of his Saints and Servants, that feeling their wants, do seek their maintenance of him, casting this their Burthen upon him, as they have before been taught, The Prophet *Esay* testifieth so much plainly unto us, having these words. *Thus sayth the Lord God, behold, my servants shall eat and you shall be hungry (he speaketh to idolaters) behold my servants shall drink, and yee shall be thirsty: behold my servants shall rejoyce, and yee shall be ashamed.* So that if thou continue to serve God faithfully in thy place, thou shalt be nourished, and he will fill thy heart with food and gladnesse, when wicked men shall want: yea the Prophet *David* knowing the care that God hath of his, is bold to say, *In the dayes of famine, they shall have enough.* Yea God will performe this to the godly poore that depend upon him, when the rich and wealthy, that seem to have the world at will, and to bee Lords of plenty and abundance, shall want and suffer penury as the blessed Virgin *Mary* the Mother of our Lord *Iesus*.

*Iesus*, out of her observation, testifieth in her holy song, saying, *Hee hath filled the hungry with good things, & sent away the rich empty.* Consider these things, and thou shalt see, that he that sendeth enough for all in generall, will send also enough for thee in particular: and hee that sendeth it for thee, will also convey it to thee, and so convey it that thou shalt receive it, and use it, and shalt bee nourished with it, and see his goodnesse, and have cause to prayse him for thy portion, when others of wealthier estate, shall want, or in their abundance shall not bee kindly nourished, their abundance proving unto them, as the dainty Quailes proved to the lusting *Israelites*, where-with they were choaked while they fed upon them.

For a perfect conclusion of this discourse, that God will nourish them, that in their wants do wait upon his hand for their food and maintenance, I will adde that divine Sermon of our Saviour *Christ* in the Gospell of Saint *Matthew*, *I say unto you, bee not carefull for your life, what yee shall eat, or what yee shall drink, nor for your bodies, what you*

Luke 1. 53.

Mat. 6. 25.

Mat. 6. 16.

*you shall put on : is not the life more worth than meat ? and the body than rayment ?* His argument is this, God hath given us our bodies more worth than cloathes, and hee hath given us our life more worth than meat : and finding him bountifull in bestowing the greater things, why should wee distrust his goodnesse in the smaller things ? Then follows in the same place, *Behold the fowles of heaven, for they sow not, neither reape, nor carry into the barns, yet your heavenly father feedeth them : are yee not much better than they ? which of you by taking care is able to adde one cubit unto his stature ?* His arguments in these words are two, the first is this : God feedeth those creatures, to whom hee hath given no skill at all to make provision for themselves, and they are also vile and of no price in his sight : then why should wee that are precious in his eyes, and to whom hee hath also given meanes and skill to make provision, and to lay up for our use, why should wee distrust his goodnesse ? His second argument is this : our distracting care can effect nothing, therefore it is vaine for

us to take care : and it is good and safe quietly to rest upon him. He addeth further in that speech, *And why care yee for rayment ? learne how the Lillies of the field do grow, they labour not, neither spin, yet I say unto you, that even Salomon in all his glory, was not arrayed like one of these : wherefore, if God so cloath the grasse of the field, which is to day, and to morrow is cast into the oven, shall he not do much more unto you, o yee of little faith ?* For apparell, one part of our care, his argument is as before for food: God beautifully cloatheth the grasse, that hath not skill to provide or fashion apparrell for it selfe, and it is also vile in his sight : then why should wee that are precious in his sight, and have both meanes and skill to provide and fashion cloaths for our backs, why should wee distrust his providence. Lastly, hee addeth, *Therefore take no thought, saying, what shall we eat ? or what shall we drink ? or wherewith shall we be cloathed ? (for after these things seek the Gentiles) for your heavenly father knoweth that yee have need of these things : but seek yee first the kingdome of God, and his righteousness, and all these things*

Mat. 6. 28.

Mat. 6. 31.

*things shall bee ministred unto you.* His arguments, for food and cloathes together, to perswade us to rest upon God are these : it is heathenish to take such care for these things, therefore it is uncomly for Christians to take such care. Secondly, the giver of all things, that careth for us, knows our wants, therefore wee need not to afflict our selves with care for them. Lastly, the sure way of obtayning these things at the hands of God, is (not to take thought for them but) in our calling to obey God in righteousness, that hee may reigne in our hearts. If wee take care of this, then God without our care will provide us of all necessities. Such is the Divine Sermon of our Saviour *Christ*, assuring us that God will nourish us.

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CHAP. XXXIIII.

*Of the second part of the Promise, in which mens fals are shewed to bee either into sinne, or into misery: and that God will not suffer the righteous when they fall into sinne, to lie in it for ever.*

**W**E have considered the first part of the promise in these words, *And hee shall nourish thee*: which I call the poore mans promise, that desireth nourishment, and therewith resteth contented. The second part of the promise followeth in these words, *He will not suffer the righteous to fall for ever*. These words answer aptly to his fall from that heighth of honour, wherein hee lately stood in *Israel*. And being by him delivered to other cares, it serveth them more generally, to assure them of recovery from every fall. And therefore it may well bee called the common promise, given for the comfort of all men, that are born down by, and fallen under the weight of any Burthen.

For the better understanding of this promise, let us consider of the fals that Gods

The second part of the promise.

How many kindes of fals there be.



Pro. 24. 16.

Gods servants do usually take, which are many, not only in number (their particular being reckoned) but also in kinde (the severall sorts being counted:) *Salomon sayth, A just man falleth seven times a day, and riseth againe,* not so often falling still in the same kinde, but diversly falling in severall kinds, and obtayning help to rise again from every fall: and these many fals may bee reduced unto two generall heads, for either a man falleth into sinne, or he falleth into some misery and trouble that sinne maketh our life to bee subject unto. And under these two names of sinne and misery, wee will speak of these fals, and consider how true this promise is, that God will not suffer the righteous to fall for ever.

One kinde  
of fall is to  
fall by sin.

The first of these fals, is our falling into sin. For the commandements of God, being (as so many paths) beaten out before our faces, for us to walk in; hee that keepeth them, is as one that walketh uprightly with God: and hee that transgresseth and breaketh them, is as one that stumbleth in his way and falleth down flat, to his great danger.

Therefore

Therefore do wee call *Adams* sinne, the fall of *Adam*. Therefore do wee call the lighter errors of the Saints, their slidings, and their grosser errors we call their fals. And this name of fall is given to the sinne that we commit by the Prophet *Hosea*, saying, *O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity.*

*Hof. 14. 1.*

This is a dangerous kinde of fall, whereof it becometh us to take great heed. *Heli* the Priest fell from the seat whereon hee sate, and brake his neck: *Ahaziah*, the sonne of *Ahab* King of *Israel*, fell thorow the Lattice-window in his upper chamber, and brused his body, whereof he died. Yet is not such a fall, as either of them have taken, any thing neere so dangerous, as to fall into sinne. This fall of sinne made the Angels fall out of Heaven, and out of the favour of God irrecoverably, And it made our first parents fall out of Paradise, and from that blessed estate of innocency and immortality, wherein God created them. And many of their posterity, by falling into sinne, do fall from God, and sink down into hell, and

This kind of fall is most dangerous,

1 Cor. 10. 12

1am. 3. 2.

He raiseth  
by repen-  
tance the  
that are  
fallen by  
sine.

there perish eternally. It behoveth all men therefore to take heed of it, as the Apostle adviseth saying, *Let him that standeth, take heed lest he fall.* There is no man of so sure footing, that can walk steaddily in Gods commandments, without sliding and falling: for as Saint *Iames* sayth, *In many things we sinne all.* And the more weak our footing is, the more warily wee had need look unto our wayes, that as much as is possible, we may escape fals: especially considering how dangerous it is, in this kinde to fall.

But yet such is the mercy of God, that he will not suffer the righteous to fall for ever; but in due time, he will raise up them by repentance that are fallen by their sinnes. To which end hee giveth unto us his Word, that teacheth us the way wherein wee should go: and sendeth unto us his messengers with that Word in their mouches, that they may be our guides: to that end hee prepareth our eares for the hearing, and our hearts for the understanding of that Word, that we may learn and profit thereby. After this he humbleth our will, and bringeth  
into

into order all our affections, that our knowledge may not be idle, for want of willing obedience. And because neither knowledge nor willingnesse are able (by reason of our weaknesse) to effect any thing without him, hee also strengthneth us, and worketh in us what hee would have wrought by us; as the Apostle speaketh, *It is God which worketh in you both the will and the deed out of his good pleasure.* Thus hee proceedeth in his good work to rayse up by true repentance, them that were fallen by their sinnes. And to assure us thereof, that wee may with comfort hope for the help of his grace, when our weaknesse hath made us fall into sinne. Hee hath given us many gracious promises. For thus he sayth in the Psalme, *I will instruct thee and teach thee in the way that thou shalt go, and I will guide thee with mine eye.* Thus hee promifeth in the prophecy of Ieremy, *I will put my Law in their inward parts, and write it in their hearts.* And thus he speaketh by the Prophet Ezekiel, *Then will I poure clean water upon you, and you shall be clean; yea from all your filthinesse, and*

Phil. 2. 13.

Psal. 50. 8.

Ier. 31. 33.

Ezek. 36. 25

*from all your Idols will I cleanse you : a new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your body, and I will give you a heart of flesh : and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them.*

These and many such gracious promises hath God given unto us, to assure us, that when the righteous fall into sinne, hee will rayse them up again by repentance. Hence have issued the calling of the Gentiles, and the conversion of all unbelievers, that for many succeeding ages lived in ignorance and sinne, and yet in the end obtayned mercy to return to God by repentance. Hence hath issued the regeneration and new birth of the Saints, that being originally shut up in unbelief, and naturally dead in trespasses and sinnes, have been quickned by Gods grace, and begotten again by the word of truth to bee the first fruits of his creatures; and by his mercifull work have been brought out of darknesse unto his glorious light, to live thenceforth, not as children of darknesse and  
of

of the night, but as children of the light and of the day. Hence hath this issued, even that God will not suffer the righteous to fall for ever: and from their daily slidings he doth raise them, that when they have sinned as *Adams* children, they may repent and amend as the children of God. The Prophet saith in the Psalme, *The secret of the Lord is revealed to them that feare him, and his covenant to give them understanding.* Let the righteous therefore, that either finde their own ignorance, in mischasing their way, or feeble their own weaknesse in walking in their way, let them pray unto God for grace, that he will not suffer them to erre, and fall for ever: and let them say unto God with the Prophet, *Teach me thy way, O God, and lead me in a right path.* This is the first kinde of Fall, to fall into sin, and in is the worst, because it draweth with it the second kinde of Fall, which is to fall into misery.

## CHAP. XXXV.

*The miseries that men fall into through sinne, are either inward or outward; that God will not suffer the righteous when they are fallen into misery, either inward or outward, to lie in it for ever.*

The second kind of fallisto fall into misery for sinne.



These miseries are of two sorts, inward and outward.

THE second kinde of Fall, in which God will not suffer the righteous to fall for ever, is an effect of the former, produced by the just judgement of God, namely a falling into misery. This kinde of Fall mankind had never been acquainted withall, if they had not taken the first Fall, for if man had never sinned against God, God would never have suffered man to have felt any misery. This kinde of Fall into misery is of infinite variety, no man can number the severall miseries and troubles, that sinne hath made our life subject unto: yet they may be reduced to two generall heads, for either they are judgements upon the inward man, inward miseries and

and afflictions upon the soule : or else they are outward judgements upon the outward man, in outward things that touch not the peace of the soule.

The inward judgements and miseries which follow the fall into sinne, and whereinto for sinne man falleth, are either the blinding of our understanding, and the hardening of our heart, often inflicted as punishments of foregoing sinnes : (and such was the judgement of God upon *Pharaoh*, whose heart God hardened; and such a judgement and misery the Apostle *Paul* telleth us the Gentiles fell into as a punishment of precedent sinnes, when he saith, *Wherefore also God gave them up to their hearts lusts, unto uncleanness, to defile their own bodies between themselves.* And in many more words he recordeth that judgement.) Or they are those feares and terrours of heart, that cast us down from hope, that empty our soules of comfort, fill them with feares, and make us as it were to stagger, shrink, and fall in our faith : of this kinde is that judgement that God threatneth by *Moses*, in these words, *The Lord shall smite thee with*

what these inward miseries and judgements are.

Rom. I. 24.

Deut. 2. 28.



Esay 33.  
14.

1 Cor. 16.  
13.

*madnesse, and with blindness, and astonishment of heart, when a man is amazed and confounded with his feares, that hee knoweth not which way to turn him for comfort and help; and deep fallen into this misery were they whom Esay speaketh of saying, The sinners in Sion are afraid, a feare is come upon the hypocrites: who among us shall dwell with the devouring fire? who among us shall dwell with the everlasting burnings? They conceived no otherwise of God than of a consuming fire, and therefore feare possessed altogether their hearts, hope vanished, faith had no abiding there. And all these inward miseries falling immediatly upon the soule, and the faculty thereof, tend chiefly to this, to overthrow our faith, and by decay of it to overthrow us: our faith is the firme standing of our soule, grounded upon the assurance of Gods mercy: therefore doth the Apostle use this phrase, Watch you, stand fast in the faith, quit you like men, and be strong. Because hee that hath the stronger faith, standeth the more strong and steadfast, and hee that hath the weaker faith, standeth more weakly and*

and loose; and though the faith of the Saints of God, once given unto them, never totally decayeth, (for as the Lord *Iesus* faith, hee prayed for the continuance and confirmation of *Peters* faith, to whom hee sayd, *I have prayed for thee, that thy faith faile not:* so hee prayed for all his chosen ones that beleeve in him, when hee sayd to his Father, *I pray not for these alone, but for them also which shall beleeve in me through their word*) yet the faith of the Saints suffereth sometimes an eclipse or deceasing, and at some other an increasing, whereby as in the increasing of their faith, they stand fast and are full of comfort, so in the deceasing of their faith, their footing becommeth slippery, and they take many sore fals, and feeble their hearts oppressed with feare; as it was with *David* when hee cryed out, *My God, my God, why hast thou forsaken me, and art so farre from my health, and from the words of my roaring.* And when hee complained at another time, saying, *Mine heart trembleth within me, and the terrors of death are fallen upon mee: feare and trembling are come upon mee,*  
and

*Luke 22.*  
32.

*Iohn 17.*  
20.

*Psal. 22. 1.*

*Psal. 55. 4.*

*and an horrible feare hath covered mee.*  
In this manner, their faith at that time being in the wane, the righteous oppressed with a weight of anguish and feare, do often fall through the shrinking of their faith, and feeble themselves sore bruised in their soules.

He raiseth  
them up  
that are  
fallen into  
these inward  
miseries.

But yet such is the mercy of God, that he doth not suffer the righteous, being fallen into these inward judgments and miseries, to fall for ever. And if it be a blinded understanding, or a hardened heart, that they are fallen into, he rayseth them up from a blinded understanding by sending the knowledge of the truth. As the Lord *Iesus* sent *Paul* among the ignorant Gentiles with this commission, *I send thee to open their eyes, that they may turne from darknesse to light, &c.* And he rayseth them up from hardnesse of heart, by mollifying their hearts, as he promiseth by *Ezekiel*, saying, *I will take away the stony heart out of your body, and I will give you an heart of flesh.* And if they be fallen into any feare and terrour of conscience, hee rayseth them up by repaying their faith, and by reviving their comfort. To that end he bringeth

*Acts 26.18*

*Ezek. 36.26*

to their remembrance the large promises of his grace, the boundlesse measure of his mercy, the riches of his free and unchangeable love : and then doth hee make them remember, that they have a Mediator that died for their sinnes, and rose again for their justification, and ascended into Heaven to prepare a place for them, and sitteth on the right hand of his Father, in highest favour and greatest authority, to make intercession for them, continually urging the vertue of his death and bloodshedding, that hath taken away the sinne of the world, who is the Prince of peace, that hath made their peace, and is that beloved Sonne in whom the Father is well pleased, making us accepted in that his beloved. To the same end doth hee spread the beames of his loving countenance, and cause the light thereof to shine within their consciences, sending down the spirit of adoption into their hearts, to beare witnesse with their spirits, that they are the sonnes of God : so raking together the sparks of their almost smothered faith, from among the cold ashes of anguish

Luke 1. 46.

Psal. 30. 11.

Psal. 147. 3

anguish and feare, where it lay deep covered, giving heat and life unto it with the warming fire of his comfort : so that they begin to lift up their heads, and to rejoyce their hearts, and to shake off their sorrow and feare, and to glory in God, saying with the blessed Virgin, *My soule magnifieth the Lord, and my spirit rejoyceth in God my Saviour.* And with the Prophet David, *Thou hast turned my mourning into joy, thou hast loosed my sack, and girded me with gladnesse.* And that God doth thus, not suffering the righteous to fall and languish in these inward miseries for ever, besides the experience of Gods elect, daily renewed with light and grace, and daily refreshed with comfort and peace, the Scriptures also do testifie it to be the gracious manner of Gods dealing with his chosen. The Prophet sayth of him, *He healeth those that are broken in heart, and bindeth up their sores.* These words can bee referred to no other work of God : for the more sure and full performance whereof, God sent his sonne into the world, who came to call sinners unto repentance, and to seek and save them that

that were lost, giving repentance unto Israel and remission of sinnes, so lifting up them that were fallen down, by any inward judgement of God, any way punishing them in their soules for their first fall into sinne.

This was the inward misery, upon the inward man, whereinto men fall that have fallen into sinne. There is another misery into which men fall for their sinnes, God in his just judgement thrusting them forward, which I call outward misery, because it is not the stroke of the heart, though the heart afterward bee grieved for it. This kinde of outward misery into which men fall, is full of variety, and under one head there are divers branches containd : for some of these fall upon us by the good work of God to try us, to exercise our faith, to correct and humble us : and some do fall upon us by the malice and injustice of men and angels, to overthrow us in our faith or our piety, (as the divell hoped by *Iobs* losses to make him blaspheme God) or at the least to vex and grieve us, and to make us murmur : so differing in regard of the author from whom they come, and

What are  
the out-  
ward mi-  
series  
wherunto  
men fall

and of the end for which they come. They differ also in regard of the subject matter of them, for some of these outward miseries happen to us in our name and credit, wounded and impaired by lying, slander, and the spite of evill tongues : or they happen to us in our bodies, and reach even to the danger of our lives, by sores and sicknesses, by blowes and bruises, by maimes and wounds : or they happen to us in our estate and goods, when we are deceived, robbed, spoyled, and deposed from Offices of profit and worship : or they happen to us in our liberty, when wee are banished from our native countrey, or confined to some restrained bounds which we must not passe, as *Salomon* confined *Shemei* to his house in *Ierusalem*, or wee are committed to some prison : or they happen to us in our friends, by death taken away from us, that were our maintenance, our countenance, our credit, and safegard, and they being removed, we are left naked and orphans in a pitiless world. By which outward miseries (of so great, and greater variety) wee fall from estimation and  
love

love of the people ; from health, strength, and beauty ; from riches and plenty, from freedome and liberty, from comfort and refuge, into suspicion and an evill name, into weaknesse and leannesse, into poverty, thraldome, and much contempt : and advantage is given unto our adversaries, to insult and glory over us, and many men have been dangerously bruised with such fals of this kinde.

But yet such is the mercy and goodnesse of God, that he will not suffer the righteous ( fallen into these miseries ) to fall for ever, but in due time he will raise them up, and deliver them. The slander of *Susanna* was wiped away, and shee was discharged of the foule imputation layd upon her by the wicked Elders, with honourable repaire of her credit. The imprisonment and affliction of *Ioseph* after some yeeres was done away, and hee was brought forth and made a great commander in the land of *Egypt*. *Iob* was spoyled of his goods, robbed of his children, miserably afflicted in his body, and brought most low, for hee could not fall more low, and live ; but God did graciously

God raiseth them that are fallen into these outward miseries.



2 Cor. 1.8.

graciously restore *Iob* in all his losses, and he ended his dayes in honour and peace. *Mordechai* and the *Iewes*, by the wicked device of *Haman*, were fallen deeply into contempt and danger of death, yet by the meanes of *Hester* it pleased God, to cast down their enemies into destruction, and to rayse up the *Iewes*, both to repayred credit, and to secured life. Saint *Paul* confesseth writing to the *Corinthians*, that being in *Asia*, he was with afflictions and sicknesse, pressed out of measure, passing strength, so thaa he altogether doubted even of life, yea he received the sentence of death in himselfe. But when hee was fallen and brought so low, God raysted him up by restoring health, and would not suffer the righteous Apostle to lie for ever, as also he confesseth in the next words, saying, *God which rayseth the dead, delivered me from so great a death, and doth deliver me, in whom I trust that he will yet deliver mee.* I might easily fill many leaves with examples of the righteous servants of God, whom being fallen into these out ward miseries, hee mercifully raysted up, but I will forbear, and

and remember only a testimony or two, that manifestly shew, how God in these, as in other kindes of fals, though he suffer the righteous to fall, yet he doth not suffer them to fall for ever, but will rayse them up and reduce them to a better estate. Hereto pertain the words of *Eliphaz*, speaking of the Almighty, *He maketh the wound and bindeth it up, he smiteth and his hands make whole: he shall deliver thee in six troubles, and in the seventh the evill shall not touch thee: in famine hee shall deliver thee from death, and in battell from the power of the sword. Thou shalt be hid from the snare of the tongue, and thou shalt not be afraid of destruction when it commeth; but thou shalt laugh at destruction and death, &c.* If God send the evill, he will send the remedy; if he send danger, he will send deliverance; if he affright with feare, he will comfort with salvation; if hee cast down, he will rayse up again, and will not suffer the righteous to fall for ever. And hee will do this not at one time alone, but at all times: not in one manner of misery alone, but in all kindes of miseries. The Prophet

Iob. 5. 18.

Psal. 34. 19.

If not in  
this life,  
yet most  
certainly  
after this  
life.

Esay 57. 1.

*David sayth of this mercifull work of Gods hands rayling up out of miseries, Great are the troubles of the righteous, but the Lord delivereth him out of them all.*

And if happily this be not effected in this world, and during this life, yet most certainly God doth rayse up the righteous that were fallen, and frees them from all, both outward and inward miseries in another world, and after this life. The Prophet *Esay* doth tell us, that when the righteous perish (for so the world censureth their death) and when mercifull men are taken away, then *the righteous is taken away from the evils to come*: their death is a full delivering of them from all troubles, and therefore a lifting of them up from all the miseries into which they were fallen. And for proof hereof, it is most cleere, that the Lord *Iesus* reporteth of the poore *Lazarus*, in the Gospell of Saint *Luke*; that man was fallen low into the pit of poverty, so that he was compelled to beg for his maintenance at other mens doores; and he was fallen as deep into the gaping gulfes of sicknesse and diseases, for he

he was full of sores, and the dogges licking him were his best leeches, his poverty could not purchase the help of any other (to cure him) in this world. And during this life hee was never raysed up from this fall, and yet God did not suffer him to fall for ever. For at the last hee died, then ended all his miseries, then came glorious exaltation, for *he was carried by Angels into Abrahams bosome*: where, of his entertainment (farre differing from his late condition in this world) *Abraham* sayd to the rich man, *Now is bee comforted, and thou art tormented*. So that if God do not rayse the righteous from these miserable fals while they live, yet hee will surely do it after death: and if hee do not exalt them, and set them up on high in this world, yet hee will surely lift them up, and exalt them in the world to come, and place them together in the heavenly places, farre above the reach of all misery, (where *there shall bee no more death, neither sorrow, nor crying, neither shall there be any more paine*) and where among the queeres of holy Angels, and in the midst of all true and eternall

Luk. 16. 22.

25.

Revel. 21.

Psal 16. II.

delights, they shall for ever rejoyce and prayse God. For of Gods house, where the righteous departed shall have their dwelling places for ever, *David sayth, In thy presence is the fulnesse of joy, and at thy right hand there are pleasures for evermore.* Thus have you heard how God will help the weary and laden, that cast their Burthen upon him, hee will nourish them that want, and rayse up them that are fallen.

## CHAP. XXXVI.

*The Conclusion of all.*

Ow let us for a Conclusion, consider wherefore these promises were added. Every one may readily perceive and understand the purpose of the holy Ghost in it : namely, to incourage men to practise the advice given them in the Precept before, knowing, and assured by these promises, that their labour shall not be in vaine. Then let us make such use of these promises, and seeing God will nourish

nourish his poore that wait upon his hand, and will rayse up his righteous servants that crave his help, and though he see, and suffer them to fall, yet will not suffer them to fall for ever : Let us come unto him with our Burthens, and call to this Strong Helper to ease us, to whom the Prophet truly saith in the Psalme, *Thou Lord hast not fayled them that seek thee.* They that trust to other helps, even to helps that are in their owne hands, being men of power, likely to breake thorow all difficulties, they shall misse : but they that seeke help of the Lord, and cast their Burden upon him, shall not misse. The Prophet saith, *The Lions do lacke and suffer hunger, but they which seeke the Lord, shall want nothing that is good.* The Lion is the Lord of the forrest, he hath strength and courage to catch the prey. Such as bee the strong and commanding Lions of the world shall bee disappointed, when the sheepe of Gods pasture, seeking unto him, shall be fed and preserved. And the rather seeke him, because he offereth himselfe to be found ; the rather bring your burdens unto him, because he calleth for them.

Heare

Psal. 9.10.

Ps. 34.10.

Hfay 55.

Heare his vce, and take that courfe that may turn to your fouls peace. God ſpeaketh thus in the Prophecy of *Eſay*, *Ho, every one that thirſteth, come ye to the waters, and you that have no ſilver come buy and eat, come I ſay, buy wine and milke without ſilver, and without money: wherefore do yee lay out ſilver, and not for bread? and your labour without being ſatisfied? Harken diligently unto me, and eat that which is good, and let your ſoule delight in fatneſſe: incline your eare and come unto me, heare and your ſoule ſhall live. And I will make an everlaſting covenant with you, even the ſure mercies of David* Here God offereth all mercies, all deliverance, all ſalvation; and offereth it freely, without deſert, merit, price, or recompence, only if we will come unto him, will pray unto him, hearken unto him, and reſt in him. You therefore that are hungry and weake, that are thirſty and faint, that are poore and empty, that are ſick and pained, that are ſorrowfull and heavie, and that are laden and weary, come unto the ſtrength of *Iſrael*, come unto the Lord of Hoſts, come unto this mighty and Strong Helper, that offers

to beare your Burdens, and to give  
you ease : and after the counsell of the  
Prophet, *Cast thy burden upon the Lord,*  
*and he shall nourish thee, he will not suf-*  
*fer the righteous to fall for ever.* And  
unto this great Lord, our Strong Hel-  
per, even to God the Father, God the  
Sonne, and God the Holy Ghost, three  
persons, and one immortall and  
only wise God, bee honour  
and power everlasting,  
Amen.

2 Tim chap. 4. vers. 18.

*The Lord will deliver mee from every evill  
worke, and will preserve me to his heavenly  
Kingdome : to whom be praise for ever and  
ever. Amen.*

F I N I S.